

AN EXCELLENT
COLLECTION
OF
PIOUS and DEVOUT
MEDITATIONS,
Which TREAT of
The Chief and Principal MATTERS
AND
HOLY MYSTERIES
OF
Our FAITH and REDEMPTION.

By a YOUNG GENTLEMAN,
A LOVER of TRUTH.

GENESIS xxiv. 63. "And ISAAC went out to meditate," &c.
PSALM civ. 34. "My meditation of him shall be sweet," &c.
PSALM cxix. 15. "I will meditate in thy precepts," &c.

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THE P R E F A C E.

IT is probable, some will say, That my writing is a disease ; but what disease they will judge it to be, I cannot tell ; I do verily believe they will take it to be a disease of the brain, but surely they cannot call it an apoplectic or lethargic disease : perhaps they will say, it is an extravagant, or at least a fantastical disease ; but, I hope, they will rather call it a disease of wit. Let them give it what name they please ; yet, of this I am sure, that if writing be a disease, then the best philosophers, both moral and natural ; as also the best divines, lawyers, physicians, poets, historians, orators, mathematicians, chymists, and many more, have been grievously sick, and even at death's door with the disease of writing.

Now, to be infected with the same disease which the devoutest, wisest, wittiest, subtlest, most learned and eloquent men have been troubled withal, is no disgrace but the greatest honour that can happen to the most

ambitious person in the world : and next to the honour of being thus infected, it is also a great delight and pleasure to me, as being the only pastime which employs my idle hours : infomuch that, were I sure no body did read this small treatise, yet I would not quit my pastime for all that : for, although it should not delight others, yet it delights me ; and, if all young men, who have no employment in worldly affairs, should but spend their time as harmlessly as I do, they would not commit such faults as many are accused of.

The very thing that moved me to treat of this matter, was, that I understood that one of the principal causes of all the evils that be in the world, is the want of consideration, according as we are informed by the prophet *Jeremiah*, “ the whole land is made “ desolate (says he) because no man layeth “ it to heart,” *Jeremiah* xii. 11. By which it appears, that the very cause of our evils, is not so much the want of faith, as the want of due consideration of the mysteries of our faith.

For, indeed, if there were no want in this behalf, the mysteries of our faith are of so great virtue and efficacy, that if the very
least

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least mystery of them were considered with attention and devotion, even the same would be a great bridle and redress of our life. For, who would ever go about to commit any sin? if he considered that GOD died for sin, and that he punisheth sin with perpetual punishment out of the kingdom of heaven, and with eternal pains and torments in the furnace of hell.

Whereby ye may see, that although the mysteries of our faith be of very great force to incline our hearts unto goodness, yet because there be very many Christians who have no due consideration of the things they believe, therefore they work not such an effect in their hearts as such mysteries, being well weighed and considered, were able to work. For, like as the physicians affirm, that if we will have a medicine to help a sick man, it is necessary that it be first wrought and digested in the stomach with natural heat (because that otherwise it shall not be of any advantage to him at all): even so also, if we will have the mysteries of our faith to be profitable and healthful unto our souls, it is requisite that they be first wrought and digested in our hearts, with the heat of meditation and devotion, because otherwise they shall

shall profit us very little. And for want hereof, we see that many Christians, which are very whole and sound in matters of faith, are yet in their lives very licentious and dissolute. The reason is, because they do not consider, and weigh the whole mysteries which they believe; and so they keep their faith as it were fast locked up in a corner of a chest, or as a sword in the scabbard, or as a medicine in the apothecary's shop, and use not the benefit thereof for such purposes as it serveth.

They believe generally, and as it were in a gross sum, all such things as the Catholic church believeth. They believe that there shall be a judgment, that there shall be pains for the wicked, and glory for the righteous; but how many Christians shall ye find that do consider after what manner this judgment, these pains, and this glory shall be, with other similar circumstances.

Now, this is the cause why the Holy Scripture so earnestly commendeth unto us the continual consideration and meditation of the law of GOD, and of the mysteries thereof; which is, indeed, the study of true wisdom. Consider (I intreat you) how instantly Moses, that great prophet and friend of GOD, commendeth

mendeth this way unto us, when he says,
“ These words, which I command thee this
“ day, shall be in thine heart. And thou
“ shalt teach them diligently unto thy chil-
“ dren, and shalt talk of them when thou
“ sittest in thine house, and when thou
“ walkest by the way, and when thou liest
“ down, and when thou risest up. And thou
“ shalt bind them for a sign upon thine hand,
“ and they shall be as frontlets between
“ thine eyes; and thou shalt write them
“ upon the posts of thy house, and on thy
“ gates,” *Deut.* vi. 6, 7, 8, 9.

With what more effectual words could he commend unto us the continual meditation and consideration of heavenly things than with these? And no less doth *Solomon* commend the same holy exercise unto us in his Proverbs, where he exhorteth us to carry the law of GOD always as it were a chain of gold about our necks; and, at night, to go to bed with it; and, in the morning, as soon as we awake, to begin immediately to exercise ourselves in the same. Blessed is that man that is so occupied, so saith an inspired writer, “ Blessed is the man,” says he, “ that
“ dwells in the house of wisdom, and me-
“ ditates upon the law and commandments
“ of

“ of GOD, and exerciseth himself in justice;
“ and reasoneth of holy things by his under-
“ standing. Blessed is he that considereth
“ her ways in his heart, and understandeth
“ her secrets. He shall look in at her win-
“ dows, and hearken at her door. He shall
“ abide beside her house, and fasten a stake
“ in her walls. He shall pitch his tent be-
“ side her.”

Now, what other thing may we infer of all this, but that the HOLY GHOST intendeth by all these metaphors to express unto us, the continual exercise and consideration, where-with the just man is always occupied, in searching the works and wonders of GOD. And for this very cause, among the praises of the just man, this is put for one of the most principal, that his exercise is to meditate upon the law of his GOD, day and night; and that he is always conversant in the secrecy of parables: giving us hereby to understand, that all his trade and conversation must be in searching, and meditating upon the secrets and wonderful works of GOD. And even for this very cause also, were those mystical beasts of *Ezekiel* represented unto us with so many eyes (*Ezekiel* i.) to signify unto us, that the just man standeth in greater need of the continual

tinual consideration, and sight of spiritual things, than of a number of other exercises.

By this therefore we see plainly, what great need we have of this holy exercise ; and consequently, how blindly and foully they are deceived, that either despise or make little account of the holy exercise of prayer and meditation ; not considering, that this is openly to gainsay and contemn that thing, which the HOLY GHOST hath, with so great instance, commended unto us. I wish that such persons would read those five books of consideration, which St. *Bernard* wrote unto *Eugenius* ; and there shall they perceive of how great importance this holy exercise is, towards the obtaining of all virtues.

Now, for this cause, many zealous and religious persons, understanding what great and inestimable fruit ensueth of this holy and godly meditation, have gone about to exercise themselves ordinarily therein, and have appointed every day, certain special times and hours for the same. Howbeit oftentimes they wax cold, and give over this holy exercise, by reason of too many difficulties they find in it. The one is the want of matter and consideration, wherein they may occupy their cogitation at that time ; and, the other is, the

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want

want of fervency and devotion, which is very requisite to accompany this holy exercise, in case we mind to have any fruit and comfort thereby. Instead whereof, they find many times great dryness of heart, and also, a great combat of divers and fundry thoughts.

For remedy of which two inconveniences I have ordained this present book, which treateth of the matter of prayer and meditation; wherein are contained fourteen meditations, and these meditations do contain the principal places and mysteries of our faith, and especially the consideration of those mysteries that are of most force and power to bridle our hearts, and to incline them to the love and fear of God, and to the abhorring of sin.

Perhaps the Christian reader will be offended with the length of the first seven meditations: howbeit, for this I have many answers.—The first is, considering that in these meditations is treated of the principal matters and mysteries of our faith (the consideration whereof is of great importance, for the due ordering and reforming of our life) it behoveth me therefore to enlarge my style (in these matters especially) by reason of the great fruit and commodity that may
ensue

ensue unto us by the same. For, in this book our meaning is, not only to give matter of meditation, but much more, to shew the end of meditation, which is the fear of God and amendment of our life.

For the procuring whereof, one of the things that most helpeth us, is the profound and long consideration of the mysteries that are treated in these meditations. For certainly these meditations are (as it were) so many batteries to man's heart, to cause it to yield so much as is possible, and to surrender itself up into the hands of his rightful and true sovereign Lord. This was the chiefest cause that moved me to make the meditations so long. Besides this, I see not why the guest that is invited, should complain that the table is too fully furnished with many dishes, since we bind him not (as by the way of constraint) to make an end of them all, but only among so many sundry things, to make his choice of that which serves best for his purpose.

I found after the perusal of this book, that several places therein might have been more promiscuously delivered, and better cleared; but since it is impossible that all things can be so exact, that they should not be subject to faults and imperfections; for, as the greatest

beauties are not without moles, so the best books are seldom without errors. But, if my readers should spy any errors slipped into this small treatise, for want of art and learning, I hope they will be so just as not to censure me too severely for them, but express their wisdom in preferring the kernel before the shells.

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THE
FIRST
MEDITATION.

Of the Knowledge of Our-
selves and of our Sins.

I. Of the multitude of the Sins of
thy former life.

FOR the better performance whereof, thou
mayest think upon the multitude of sins of
thy former life, and especially upon those of-
fences, that thou didest commit, at what
time thou hadest least knowledge of God. For
if thou canst well view and examine them, thou shalt find,
that they have exceeded more in number than the very
hairs

hairs of thy head, and that thou didst live at that time like a heathen, that knoweth not what God is.

This done, run over briefly the ten commandments, and thou shalt see that there is no one of them wherein thou hast not offended, more or less, divers and sundry times, by thought, word, and deed. Our first father Adam, did eat but of one only tree forbidden him, when he committed the greatest sin of the world: but thou hast set thine eyes and hands infinite times upon all sins.

In the like manner run over all the benefits of God, and all the times of life past, and consider wherein thou hast employed them. Forasmuch as thou must undoubtedly give an account (at the very hour of thy death) of all these things, (*Mat. xii. 36. and Heb. ix. 27.*) and therefore it were well done, that thou shouldest first take an account of thine own doings, and enter into judgment with thyself, that thou be not afterwards judged of God. (*1 Cor. xi. 31.*)

Tell me now, wherein thou hast spent thy childhood? Wherein thy infancy? Wherein thy youth? To be short, wherein hast thou spent all the days of thy life past? Wherein hast thou occupied thy bodily senses, and the powers of thy soul, which God hath given thee? to this end, that thou should know him and serve him. Wherein hast thou employed thine eyes? But in beholding of vanities: wherein thine ears? But in the harkening after lies: wherein thy tongue? But peradventure in all kind of swearing, backbiting, and unbecoming talk: Wherein hast thou occupied thy taste, thy smelling and thy touching? But only in pleasures and delights, and in sensual and fleshly allurements. What benefit hast thou taken by the sacraments, which God hath ordained for thy remedy and comfort?

How thankful hast thou been unto him for his benefits? How hast thou answered unto his inspirations? Wherein hast thou spent thy health, thy natural forces
and

and abilities? How hast thou employed the goods which are termed the goods of fortune? How hast thou improved the means and opportunities which thy Creator put into thy hands, to lead a holy and peaceable life? What care hast thou exercised towards thy neighbour, whom the great God hath commended unto thee? And of those works of mercy which he hath appointed thee to exercise towards him? Now, what reply wilt thou make at the hour of thy death, when God shall order thee to "give an account of thy stewardship" (*Luke xvi. 2.*) and of the lands and goods which he hath committed to thy charge; for thou shalt possess them no more.

O dry and withered tree, ready for the everlasting torments of hell; what reply wilt thou make at that terrible day, when an account will be demanded of thee, how thou hast spent thy life, during all the minutes and moments of it? And assure thyself, that thou wilt meet with this account; for Christ our judge hath plainly protested it unto us afore hand: "every idle word that men have spoken, they shall render an account for the same at the day of judgment."

2dly. Of the sins committed, since thou hadst more knowledge of God.

Secondly, call to mind the sins thou hast committed, and doest commit every day, since thou came to a further knowledge of thy Creator: and thou shalt find, that even now presently (notwithstanding all that knowledge) old Adam liveth in thee, with many of thy corrupt manners and ancient customs. So upon this account, it becomes thee to run over the negligences and defects, in which thou doest hourly offend against thy God, thy neighbour, and thyself. For in all these points, thou wilt find thyself to have come short very much in thy duty.

Consider then, how unreverend thou art towards thy Creator: how unthankful for his mercies, how stiff-necked

The First Meditation.

necked in yeilding to his precepts, how stupid and dull in matters appertaining to his service : which either thou hast left undone, or if thou hast performed them, it was not with that alacrity as the things required, nor with such a good intention, as thou oughtest to have had : but the reason why thou persecutest them, was, because thou hadst some worldly interest in view. Consider also, how hard and severe thou art concerning thy neighbour. And on the other hand, how mild and charitable as touching thyself : what an admirer of thine own proper will, of thy flesh, of thy estimation, of all thy worldly goods. Consider also, that notwithstanding thou art very proud of thy deeds : ambitious angry, rash, vain glorious, envious, malicious, delicate, inconstant, light, sensual, a great admirer of thy past times, of pleasant companions, laughter, jesting, ilde talk, babbling, and prating : from all this you may see how unconstant you are in thy good designs, how unadvised in thy speech, how head-long in thy actions, how cowardly and faint-hearted in matters of thy God.

III. Of the grievousness of Sin.

THIRDLY, when thou hast viewed in this order the multitude of thy sins, view also the grievousness of them, and surely thou wilt see them multiplying on all hands, but thou wilt see this thing better, if thou consider the following things. *First*, Against whom thou hast sinned. *Secondly*, For what cause thou hast sinned ; and *Thirdly*, In what manner thou hast sinned.

First. Upon considering against whom thou has sinned, thou wilt find it to be against God, whose goodness and mercy is infinite, whose benefits towards mankind,

kind, are in number above the sands of the sea, and in him alone are all excellencies to be found, and to him are all duties and homage due.

2dly. If thou consider the cause that moved thee to sin, you will then find that it was for a point of estimation, for some beastly delight, for some worldly interest, and not for things of importance: wherefore thy Creator utters a most dismal complaint by one of his prophets, saying, "They have dishonoured me in the presence of my people, for an handful of barley, and for a piece of bread." (*Ezek. xiii. 19*)

3dly. If thou consider the manner in which thou hast sinned, surely it hath been performed with such ease, with such boldness, so without all hesitation, so without all dread, and sometimes with such contentation and pleasure, as if thou hadst offended before a god of hay, that neither understands nor perceives what passeth among men. Now is this the tribute due to so great a God? Is this the recompence which thou givest for all his great and many benefits? Is this the reward that thou makest unto him for his precious blood which he poured out upon the accursed tree for thee? Is this the recompence for all those stripes and strokes which he underwent in this world for thy sake? O wretched Creature that thou art! miserable undoubtedly in consideration of thy loss, and more wretched, in regard to what thou hast committed, but most miserable and wretched if thou be so blindfolded with sin, that thou cannot perceive thy own damnation and perdition

Consider also, what dreadful hatred the great God bears against sin, and the terrible punishments which he sends upon the world for the sin of it, now, how great and detestable the wickedness thereof? When thou hast run over these things above mentioned, the next thing is,
that

that thou shouldest reflect upon thyself as basely as possibly thou canst do.

Look upon thyself as being no better than a tottering reed, which is driven up and down with every blast of wind, without weight, without strength, without firmness, without stay, and having no being.

Look upon thyself as a poor (Lazarus) (*John xi. 36.*) that had been dead four days in the grave, and that thou art an abominable carcase, so full of vermin, and so vile a stench, and savour, that those who pass by thee, are forced to stop their noses, and shut their eyes that they may not behold thee. Now, esteem thyself as unworthy to lift up thy eyes to heaven, unworthy that the earth should carry thee, unworthy that any creature should serve thee, unworthy of the bread which thou eatest, and unworthy of the light and air which thou receivest from God.

And if thou be unworthy of all these benefits, consider also, how much more unworthy thou art, to talk with thy God, and far more unworthy of the consolations of the Holy Ghost, and of the delights of the children of God: Look upon thyself as one of the most miserable creatures in the universe, and that none doth so despise the mercies of God as thou. Cry out therefore unto God, and say unto him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," (*Luke xv. 21.*) Cast thyself down at thy Saviour's feet, and cover thyself with shame and confusion: Because thou hast committed so many shameful adultries against him. And with great sorrow and repentance of heart, desire him to pardon thy sin.

The first Treatise of the consideration of our Sins: in which the former meditation is more fully laid down.

THE first table after shipwreck, is true repentance (as St. *Jerom* says.) This is also the first stone of the spiritual building. Now to obtain this virtue of repentance, (besides the grace of God, whose gift true repentance is,) it enables us very much to meditate upon the multitude of our sins, both present and past also, the heaviness of them. For from this meditation proceeds repentance of sins, and many noble virtues.

From hence proceedeth self-knowledge, (of which we design to treat in the following meditations.) From hence proceeds a contempt of ourselves, the fearing of God, the abhorance of sin, with many other affections, in which much perfection consists.

But because towards the obtaining of such fruits, it is needful to have the grace of God, (which is principally given to such as be humble and devout) it will be requisite for thee to desire of the Lord, this gift of humility and devotion to the end, that by recollecting thyself in the inward part of the heart, thou mayest imitate that holy king who said, "I will recite before thee (O Lord) "all the years of my life, in the bitterness of my heart,"

Of the multitude of Sins that thou
hast committed in thy former life.

S E C T. I.

NOW, if thou wilt know the number of thy sins that thou hast committed in times past, run over briefly all the commands and precepts of God, and undoubtedly thou shalt find, that there is scarcely a precept which thou hast not broken, nor a commandment, which thou hast not transgressed. The first commandment is to honour God, who (as Sr. *Augustine* saith) is honoured with these three theological virtues, faith, hope, and charity. Now, what manner of faith had he, that hath lived so loosely, as if he had believed that all these things which his faith teacheth him, had been all lies? What hope had he, that neither remembered the life to come, nor knew what it was to call upon God in his troubles and adversities, nor yet how to put his assured trust and assurance in him? What charity had he that hath more loved a point of honour, more accounted of the half of his worldly lucre and commodity, and more regarded the filthiness of his pleasures and delights, than God himself, seeing that for every one of these things he hath contemned and offended the great Creator. What reverence hath he born to that most high and divine Majesty, that hath been accustomed to rend that name of so great reverence, and to tear it in pieces, in swearing and forswearing by it upon any light occasion, and that for every trifle and matter of no importance.

How

How hath he sanctified and kept holy the Lord's sabbaths, that hath longed for those days for no other end, but only to offend God the more in them : to use dicing, carding, playing at tables, bowling and other games ; to rove and gaze up and down in the streets, and to keep evil company and conversation.

After this, consider how obstinate and froward thou hast been to thy parents, how disobedient to thy superiors, how negligent in over-seeing thy family and thy servants, to instruct them in Christian religion and godliness ; to exercise them in prayers, to train them up in honesty, virtue and godliness, and to direct them with good counsel and virtuous example, in the ways of God.

As for the hatred, displeasures, grudges, passions, and desires of revenge which thou hast had, who is able to number them ? And if these things cannot be expressed, who is then able to declare the number of thy dishonesties, and uncleanness, wherein thou hast fallen by works, words, and desires ? What hath thy heart been but a filthy puddle and stinking dunghill, meet for beastly swine ? What hath thy mouth been but (as the prophet saith) an open sepulchre, from whence have issued the evil savours of the soul that lie dead within thee ? What hath thine eyes been, but (as it were) certain windows of perdition and death ? What thing hath been presented to the sight of thine eyes which thou hath not coveted and procured ? Never so much as remembering, that the great God was present and looking upon thee, and that he had given thee an inhibition, that thou shouldest not taste of that tree. " Unto the Fornecator" (the wise man saith) " all bread is sweet," (*Eccl. xxiii. 15.*) because his appetite and greedy desire, is so unsatisfiable, that he tasteth all things, never remembering that there is a God, unto whom he must be accountable for them.

Moreover,

Moreover, who is able to declare the greatness of thy covetousness, and the robberies and thefts of thy desires, which have been so far off from being contented with that which God hath given thee, that all the whole world hath seemed too little for them?

And if he that desireth another man's lands and goods, be (as in very deed he is) a very thief in the sight of God. Now, as touching thy lies, thy back-bittings, and thy rash judgments, as hardly may they be numbered as with the rest; for in a manner, thou never hadst scarcely communicated with others, but that the principal part of thy talk, hath been of other folks lives, without sparing any order or estate whatever.

Thus is the manner of thy keeping of the commandments. Look therefore diligently into the whole estate of thy life; Thy presumption, thy estimation of thyself, and thy contempt of others. who is able to express?

And, what shall I say of the vain glory and lightness of thy heart, seeing that even a light feather in thy cap, or a strange pair of stockings on thy legs, or a garb of velvet on thy cloak, or a few silk cuts and jays, have been able to make thee strut, and advance thyself very proudly, fondly, and peacock-like in the streets, yea, and to make thee desirous to be gazed upon of all men? What steps hast thou made? What work hast thou done? What words hast thou spoken, that hath not been set forth with vanity and desire of thine estimation?

Thy apparel, thy service, thy conversation, thy state, thy bed, thy entertainment; to be short, in a manner, all thy dealings and deameannours, have favoured of pride, yea, they have been wholly clothed with mere vanity. Nay further, thy anger hath been like a serpent, thy gluttony like to a raving wolf, thy sloth like a lazy ass, thy envy far passing any viper. And herein finally, (if thou do well consider thyself) thou shalt find that thou hast gone very far out of the way, and lived in a very dangerous state.

Consider

Consider also of thy senses, and not only of them, but also of all the gifts, graces, and benefits that God hath given thee, and consider after what sort thou hast employed them, and undoubtedly thou shalt find, that of all these things wherewith thou shouldest have done the more service unto him, who is the giver of them all, thou hast made weapons and instruments, wherewith-all to offend him the more.

Herein hast thou spent thy strength, thy health, thy substance, thy life, thy understanding, thy memory, thy will, thy sight, thy tongue, thine ears, thy hands, and all the rest.

These and many other worse acts, hast thou committed in thy life past: wherefore thou mayest very well say with that great sinner, (who as he was a great sinner, so was he also a repentant sinner) "I have sinned" (O Lord) "above the number of the sands of the sea; my transgressions O Lord, are multiplied, my offences are exceeding many:" And whereas there were so many things that might have somewhat bridled thee, and made thee afraid of God, as the multitude of his benefits, and his exceeding great goodness; yet for all his benefits thou wouldest never acknowledge him, nor for his goodness love him, nor for his justice fear him; but utterly forgetting all these things, and closing fast thine eyes from beholding them, as one that had been altogether blind, thou hast wilfully wallowed thyself in all kind of vices.

Now, if it had so been, that the commodities and provocations thou haddest to allure thee to sin, had been great; then peradventure thy offences might have had some pretended colour of excuse: but what canst thou say for thyself, seeing that even for trifling matters of no importance, for childish toys, yea, many times without any commodity at all, thou hast voluntarily sinned, and (as it were) in mere contempt and despite of
thy

thy God? Other men when they sin, are wont to do it with some fear or remorse of conscience, or at the least, when the sin is committed, they are very sorry for it, but thou perhaps hast been so blind, and so unsensible, that thou hast committed a thousand sins, without any kind of fear, or remorse of conscience, even as thou hadst believed that there had been no God at all. Or if thou hadst believed that there was a God, yet thy belief was like unto theirs that said, "Our Lord shall not see our doings, neither shall the God of Jacob understand them," (*Psal. xciv. 7.*) This is one of the wickedest actions in the world: for among those six things which (as Solomon saith) are abhor'd of God, one is, "To have swift feet to run to do wickedness," (*Prov. vi. 18.*) that is, to a facility and swiftness, which the wicked have in offending God.

Of the Sins and defects that a man may fall into, after he has come to the knowledge of God.

S E C T. II.

IN these and many other sins, it is certain that thou hast fallen before thou had any knowledge of God. But after thou didst come to the knowledge of him, (if happily thou hast yet known him) desire him that he will a little open thine eyes, and thou shalt find that
even

even still for all this knowledge, there are many reliques of the old man, and many Jebusites in the land of promise, because thou hast dealt so favourably with them, and hast been so well affected towards them.

Consider then, how in all things thou art so full of defect; viz. in thy duty towards God, thy neighbour, and thyself. Consider how little thou hast profited in the service of thy Creator, being so long a time since he called thee. Consider how lively thy passions are, even yet unto this day: how little thou hast increased in virtues, and how thou hast continued always at one stay, even like an old knotty tree that never thrives: but rather perhaps thou hast turned backward, soasmuch as in the way of God, the not going forward, is a turning backward. At the least wise consider, as touching thy fervour and devotion of spirit. Is it well (thinkest thou) that thou art now very far off from that fervent devotion, which peradventure thou hast had in times past?

Consider also. how little sorrow thou hast had for thy sins, and how little love, fear and hope, thou hast had in God. Thy little love towards him, is seen by the little pains thou hast taken for his sake. Thy little fear is perceived by the manifold sins thou hast committed against him. Thy little confidence and trust in him, is evidently declared in the time of tribulation, by the great raging storms and troubles of mind which thou sufferest in that tempest, for that thou hast not perfectly stayed and settled thy heart with the anchor of hope.

Again, consider how evil thou hast answered to his divine inspirations, how unwilling thou hast shewed thyself to receive the light of heaven, how hast thou grieved the Holy Ghost and sufferedst him to cry and call upon thee so often in vain: for in that thou art loth to gain-say thy will: thou dost gain-say and resist the

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Almighty

Almighty God. He calleth thee one way, and thou followeth another. He would have thee to serve him in one work, and thou wilt serve him in another work.

And altho' thou seest clearly what the will of God is, yet if happily thine own will be set on the contrary, thou shewest him in such things as thine own will liketh, and not in such as he would have thee to serve him. He peradventure calleth thee to inward exercises, and thou turnest to these that be outward. He calleth thee to prayer, and thou givest thyself to reading, his will is that thou shouldest first attend to the health of thy own soul, before any other: but thou forgettest thyself, and settest aside thine own profit, to profit others: whereupon it cometh to pass, that thou doest neither profit thyself nor them.

To conclude, as oft as thy will is contrary to the will of God, thine always prevaieth. and is the conqueror, and the will of God hath the overthrow.

And if perhaps thou do any good work, (good Lord) how many defects are there intermingled therein? If thou be given to prayer, how often times art thou distracted, heavy, irksome, drowsy, and slothful: without any reverence to the Majesty of God, unto whom thou speakest: and thou thinkest the time of prayer very long and tedious unto thee, and art never in quiet until thou hast given it over, that thou mayest attend to thy other business, that be more agreeable to thy taste and liking.

Now, when thou dost any other good work, O with what coldness and faintness is it done? With how many defects and imperfections is it freighted? If this be certain, that God looketh not so much to the substance of the good work that is done, as to the intention wherewith it is done, how many good works (I pray thee) hast thou done in such sort, as then passed away pure and clean from dust and chaff, and that neither vanity nor
the

he world hath plucked (at the least) one lock of wool from them? How many hast thou done, moved only by the importunity of others, or for custom or manners sake? How may hast thou done in regard to thine own estimation and credit? How many for the pleasing and liking of men, how many only to satisfy thine own taste and contentation? And how few hast thou done sincerely and purely for the love of God, without having some kind of vain respect of the world?

Now, if thou consider how thou hast done thy duty towards thy neighbours, thou shalt find, that thou hast neither loved them as God commandeth thee, nor been sorry for their adversities, as for thine own, nor endeavoured to help them in their troubles, neither yet hast thou had so much as even pity and compassion on them: yea, peradventure, instead of taking compassion upon them, thou hast disdained and grudged at their doings, tho' it be certain that true justice taketh pity and compassion, and false and counterfeit justice disdain and indignation. At the least, as touching that bond of love which the Apostle so often requireth of us, commanding us to love one another, "as members of the same body," (*Eph. iv. 4.*) (seeing we are all partakers of one spirit) Consider how far off thou hast been from having that love. How oft hast thou omitted to relieve the poor, to visit the sick, to help the widow, and to be a father to the fatherless, and mediator for him that could do very little for himself? Unto how many persons hast thou given offence with thy words, with thy deeds, and with thy answers? How often hast thou preferred thyself before thy equals, despised thy inferiors, and flattered thy superiors? Crouching and creeping down like a silly Emmet to the one sort, and strutting and advancing thyself very proudly, like an Elephant to the other?

But now, if thou wilt take a view of thyself, and put thy hands into thine own bosom, O how leprous shalt

thou take it out again, and what deep fastened wounds shalt thou find within thee? How green and lively shalt thou find within, the root of pride, the love of honour and estimation? The trickling of vain glory, and hypocrisy privily dissembled? Wherewith thou labourest to cover thy defects, and wouldest gladly seem to be another manner of man, then in very deed thou art?

What a lover art thou of thine own worldly gain and commodity, and of the pleasure and delights of thy flesh, whereunto oftentimes, under colour of necessity, thou doest not only provide, but also serve: thou doest not only sustain it, but also pamper and cherish it with great delicacy? Again, if one of thine equals do but take the right hand of thee, or set his foot somewhat before thee, or sit above thee at the table, how quickly do the roots of envy put forth and shew themselves? And if another do but touch thee a little in a point of estimation, what a sudden and furious cholerick rage dost thou fall into?

But among all other evils, who is able to express the looseness of thy tongue, the lightness of thy heart, the stubbornness of thine own will, and thy unconstancy in good purposes? How many waste and void words do issue from thy tongue? How much vain and needless language doest thou fondly lavish out in a day? How much doest thou babble and talk to the derogation and hinderance of thy neighbour, and to the praise and commendation of thyself? How seldom doest thou deny thine own self, and give over the prey, whereupon it feedeth; to fulfil either the will of God, or of thy neighbour?

Consider this point attentively, and thou shalt find that it is very rare and seldom, that thou hast obtained the victory over thyself, and thine own perverse will: whereas in very deed, it was always necessary for thee to have this victory, in case thou has a mind to be perfectly victorious.

Now,

Now, what shall I say of the inconstancy in thy good purposes, but (to conclude in few words) that there is no weather-cock that so lightly turneth with every wind as thou doest with the least trifling occasion that is offered unto thee.

What else is all thy whole life, but very childish toys, and (as it were) a weaning and unwearing, purposing a thing in the morning, and breaking it in the evening; yea, and sometimes tarriest not so long, but changeth and alterest thy determination, if not out of hand, yet in the same hour. Now what otherthing is this, but to belike unto that lunatic man mentioned in the gospel, whom the disciples of our Saviour could not heal, not that his disease was so great?

In like-manner, the lightness of thy heart, the sickness, mutability, and unstedfastness thereof are such, as they can hardly be expressed. For it is manifest, that thy heart changeth and varieth into as many shapes and forms, as there chanceth divers occasions and accidents unto it every hour of the day, and that without firmness or constancy at all. How soon is it distracted with every trifling business? How lightly doth it pour out all that it hath, and how little trouble and adversity is able to vex and torment it, yea, and utterly to overwhelm it?

To conclude, when thou hast well examined and made thine account aright, and seest what thou hast, and what thou wantest, thou shalt surely find, that thou hast good cause to be afraid, lest all that thou hast, be a very deceit and a mere shadow of virtue, and even a false and counterfeit justice: forasmuch as thou hast no more in thee, but a little taste of God, which may perhaps favour more of the flesh than of the spirit. And yet it may be so, that herewith thou thinkest thyself to be safe and secure: yea, peradventure thou wilt not stick to to say with the proud Pharisee, "That thou art not as
other

other men," (*Luke* xviii. 11.) Because they have not that taste and feeling which thou hast. Whereas on the other side, thou hast the bosom of thy soul, full of self-love, and of thine own obstinate will, and of all the other soul defects and inordinate passions before mentioned, so that all the substance of this gay show of virtue and goodness, is no more in effect, but to say Lord, Lord, and not to do the will of our Lord : this is to imitate the counterfeit justice of the Pharisees, and to be that luke-warm man (viz. neither cold nor hot) in the service of God, which is spoken of in the Apocalypse, whom God vomiteth out of his mouth.

All these things (Christian brother) thou oughtest to consider very diligently with thyself, and to direct this conversation to this end, that thou mayest hereby procure sorrow and grief for thy sins, and attain to the knowledge of thine own misery : that for thine offences past, and by thy other virtues and graces, never to offend him any more.

Of the accusation of a man's own
conscience, and of the abhorring
and contempt of himself.

S E C T. III.

AFTER a man hath thus considered the multitude of his sins, and seen himself, how is he on every side
loaden,

loaden, and overcharged with the burden of the same : his part is to humble himself, and to have as great a sorrow and compunction as he may possibly, and to desire to be contemned and despised of all creatures, for that he hath thus despised the Creator of them all. For the furtherance of which desire, he may help himself with a very devout consideration of an ancient parent, who speaking of this confusion of conscience, and of the contempt of ourselves, hath these words

“ Let us consider my brethren, our own great vileness, and how greatly we have offended God ; and let us humble ourselves before him, as much as in us lies. Let us be afraid to lift up our eyes towards heaven, and let us strike ourselves with that publican in the gospel, that God may take pity and compassion on us, Let us enforce ourselves, and take arms against our own malice and wickedness. Let us become judges over ourselves, and let every one of us say within himself : If our Lord hath been so reproachfully handled for my sake, if he has suffered so great torments and most grievous pains for the sins that I have committed, why should not I abase and despise myself, being the very person that hath sinned ? God forbid that I should ever presume any thing more of myself, than of a most vile and filthy dunghill, whose horrible stench even I myself cannot well abide. I am he that hath despised God. I am he that hath sought means to crucify him again upon the cross : and I think that all the whole frame of this world, crieth out with open voice against me, saying, This is he that hath offended and despised our great Lord. This is that wicked and ungrateful wretched creature, that hath rather been moved with the guileful bait of the devil, than with the great benefits of God. This is he that hath been more delighted with the malice of the devil, than with the bountiful goodness and power

“ power of the great God. This is he, that could never
“ be induced to virtue and goodness, with the fatherly
“ love in cherishings, and entertainments of God, nei-
“ ther could he be made afraid with his dreadful and
“ terrible judgments. This is he, that hath (so much as
“ lieth in him) defaced the power, wisdom, goodness of
“ God, and brought them into contempt. This is he,
“ that hath been more afraid to offend a poor weak man,
“ than the omnipotency of God. This is he, that hath
“ been more ashamed to commit a filthy act before a
“ rude ploughman of the country, than before the pre-
“ sence of God. This is he, that hath rather loved
“ than chosen, to enjoy a little stinking dung and mire,
“ here upon the earth, than the everlasting chief felicity
“ in the kingdom of heaven. This is he, that hath
“ fixed his eyes upon rotten and corruptible creatures,
“ and utterly neglected the Creator.

“ What shall I say more? There is nothing so filthy,
“ nothing so abominable, that he hath refrained to com-
“ mit in the presence of God, without having any shame
“ or respect of so great a Majesty. Wherefore all crea-
“ tures do cry out after their manner against me, and
“ say, this is that lewd fellow, that hath abused us all,
“ for whereas he ought to have employed us in the ser-
“ vice and glory of our Creator, he hath made us to
“ serve the will and pleasure of the devil: perverting all
“ such things, to the injury and reproach of the Creator,
“ as he had created for his service.

“ His soul was beautified with the image of God, and
“ he disfigured his divine image, and clothed it with
“ our vile image and likeness. He hath been more earth-
“ ly than the very earth itself, more slippery than the
“ water, more mutable than the wind, more enkindled
“ than the fire, more hardened than the stone, more
“ cruel against himself than the wild beast, more
“ frightful and ravenous against others, than the very
“ cocka-

“cockatrice. What need I to use many words? He
“hath neither feared God, nor made account of
“men, and therefore he hath cast out his poison (as
“much as in him lay) upon many persons, alluring
“them to bear him company in all his sins and
“wickedness. He hath not been content, to be
“himself alone injurious and reproachful against God,
“but would have many others also, to be partakers
“and companions with him, in his sinful, wicked,
“and injurious doings. Now, what shall I say of
“his other abominable naughtiness? His pride hath
“been so great, that he would not be subject to God
“himself, nor submit his neck under the mild yoke
“of his obedience, but would rather live as he him-
“self thought best. and fulfil his own will in each
“point, rebelling (so much as lay in him) against
“God. If God did not fulfill his appetites and de-
“sires, or if he sent him any troubles or adversities,
“he was in as great an anger and rage against him,
“as he would have been against one of his servants.
“In all his doings he would be praised, as well in
“the wicked as in the good, as altho’ he had been
“God himself, to whom only it appertaineth to be
“praised in all his works, for as much as all that
“he doeth is good, or ordained to goodness:

“What shall I say more? He hath been more proud
“(in some degree) than lucifer, more presumptuous
“than Adam; for they being (as they were) full of
“clearness and beauty, had some motive, and provo-
“cations to presume of themselves, but this ungra-
“cious sinful Caytiff, being in very deed a filthy and
“stinking dunghill, what should move and provoke
“him to esteem himself in any respect? All creatures
“do therefore justly cry out against me, and say,
“Come, let us destroy this wicked and sinful wretch,
“that hath done such great wrong and villainy to our
“Creator.

" Creator. The earth saith, why do I bear him ?
 " The water saith, why do I not drown him ? The
 " air saith, why do I give him breath ? The fire saith,
 " why do I not burn him ? Hell saith, why do I not
 " swallow him up and torment him ? Alas, misera-
 " ble wretch that I am, what shall I do ? Whither
 " shall I go, seeing all things are in arms against me ?
 " Where shall I hide myself ? Who will receive me,
 " seeing I have offended all things ? God I have de-
 " spised, the angels I have made angry, the saints I
 " have dishonoured, men I have offended and scanda-
 " lized, and all creatures I have most wickedly a-
 " bused.

" Among all the things that I see about me, I can
 " find nothing that will take my part, insomuch
 " that even mine own very conscience crieth out a-
 " gainst me, and all my bowels do accuse me, and
 " rent me in pieces. Wherefore, I will weep con-
 " tinually, I will lament my wretchedness, like a poor
 " miserable creature, I will never cease weeping, so
 " long as I live in this vale of tears, I will expect,
 " if (perhaps) my most merciful Saviour will vouch-
 " safe to him his pitiful eyes towards me. I will cast
 " myself down at his feet, and with all the humility
 " and shame that I can, I will say unto him, O
 " Lord, I am that great enemy of thine, which in
 " presence of thy divine eyes, have committed most
 " wicked and abominable offences, I acknowledge
 " myself to be guilty here before thee, I confess my
 " wickedness to be so great, that altho' I alone should
 " suffer all the pains and torments, that both the devils
 " and damned persons do suffer in hell, yet should
 " not I be able with all this, to make a sufficient sa-
 " tisfaction for all that which my sins have deserved.
 " Wherefore, I beseech thee (O Lord) to cast the
 " cloak of thy mercy over me, thy poor, wretched,
 " and

“ and sinful creature, and let the greatness of thy goodness overcome and cover me from my wickedness,
“ Let the sweet loving father rejoice, at the coming home again of his prodigal son. Let the good shepherd rejoice at the recovery of his lost sheep.
“ Let the pitiful woman rejoice at the recovery of her lost groat. O how happy and joyful shall that day be, when thou shalt cast thy arms about my neck, and give me the sweet kisses of peace! Howbeit, to obtain this gracious benefit, I know now what I will do, I will take arms against myself, and I will be more cruel and rigorous against myself, than any other: I will afflict and punish myself all manner of ways, with labours and pains, I will despise myself, as a most stinking and filthy dunghill: yea, I will rejoice whensoever I shall be despised and dishonoured, howsoever the same shall happen unto me. I will be glad also, when my shame shall be discovered and come abroad.

“ And because I alone am not able to abhor and despise myself, I will join all creatures in the whole world unto me, and will desire to be punished and despised by every one of them, for so much as I have despised the Creator of them all. This shall be unto me a treasure, which I will very earnestly desire, namely, to heap pains and despights against myself, and to love them with hearty affection, that shall help me herein.

“ All the consolations and honours of this life, shall be a torment unto me, and I will account them all to be my most delightful and flattering enemies.

“ I believe assuredly, that in case I shall do thus, I shall provoke all things (notwithstanding I have offended them) to take pity and compassion upon me: and that these creatures, which before cried out against me, will now after their manner, pray

“and entreat in my behalf. Wherefore I am contented, that all dishonours, reproaches and punishments, do run upon me on every side, so that by them, I may be brought to my most sweet and merciful Lord. And as for all honour, pleasure, and delight, they shall be banished away quite from me, in so much that the very names of them, shall no more be heard in my house. “In all things I will seek nothing else, but only the honour of my Lord God, and the contempt and confusion of myself.”

Hereto are the words of that ancient and godly parent which will undoubtedly be a very great help unto him, that shall devoutly meditate upon them, to procure and ingender in him, these four notable affections: viz. First sorrow for sin: Secondly, the fear of God: Thirdly, a holy hatred of himself: And fourthly, a desire to be contemned and despised for God's sake.

Of the first affection proceedeth repentance, which washeth away all our sins past.

In the second is contained the fear of God, which excludeth all sins that are to come.

By the third, is obtained a hatred of himself, against the love of himself.

And by the fourth, is obtained true humility, against the desire of the glory of the world.

Whosoever is desirous to obtain these four virtues, must exercise himself in these and such like considerations. But especially hereby is obtained, this holy hatred of a mans self, whose office is not only to eschew the cherishings and delicacies of the body, and to procure himself pains and labours, but also, much more to despise all manner of dignity, honour, and estimation of the world, and to love all kind of contempt and dishonour for God's sake. And this affection

affection appertaineth properly unto humility, which is a very inward and hearty contempt, of ourselves: which contempt, cometh of the true knowledge of ourselves, and of the consideration of our own sins.

I speake this, to the intent, that such as be lovers of true humility, may understand, that out of this very same fountain, from whence that water is drawn, that may cause in us an hatred and abhorring of ourselves, is that other water drawn also, that sustaineth and watereth the tree of true humility, out of which tree all virtues do spring.

THE
SECOND
MEDITATION.

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Of the miseries of this life.

NOW, for this purpose thou hast to consider first, of the vileness, of the original and birth of man : viz. the matter whereof he is compounded ; the manner of his conception ; the griefs and pains of his birth ; the frailties and miseries of his body, according as shall hereafter be entreated. Then thou hast to consider the great miseries of the life that he liveth in, and chiefly these seven.

First. Of the shortness of this life.

First. Consider how short this life is, seeing the longest term thereof, passeth not threescore and ten, or " fourscore years," (*Psal.* xc. 10.) For all the rest, (if any man's life be drawn a little longer) is but labour and sorrow. And if thou take out of this the time of our infancy, which is rather a life of
beasts

beasts then of men, and with all the time that is spent in sleeping, at which time we have not the use of our senses and reason : thou shalt find that our life is a great deal shorter than it seemeth unto us. Besides all this, if thou compare this life, with the eternity of the life to come, that endureth for evermore, it shall scarcely seem so much as a minute. Whereby thou mayest perceive, how far out of the way those persons are, who to enjoy the little blast of so short a life, do hazard to lose the quiet rest of the blessed life to come, which shall endure everlastingly.

Secondly. Of the uncertainty of our life.

Secondly, Consider how uncertain this life is; (which is another misery besides the former) for it is not only of itself very short, but even that very small continuance of life that it hath, is not assured, but doubtful. For how many (I pray) do come to the age of those "threescore and ten, or fourscore years," which we speak of? In how many persons is the web cut off, even at the first, when it is scarcely begun to be woven?

How many do pass away out of this world, even in the flower, as they term it, of their age, and in the very blossoming of youth? "ye know not" (saith our Saviour) "when our Lord will come, whether in "the morning, or at noon-day, or at midnight, or "at the time of the cock crowing." That is to say, ye know not whether he will come in the time of infancy, or of child-hood, or of youth, or of age. For the better perceiving of this point, it shall be a good help unto thee to call to mind, how many of thy friends and acquaintance are dead, and departed out of this world; and especially remember thy kinsfolk, thy companions and familiars; and some of the wor-
shipful

shipful and famous personages of great estimation in this world, whom death hath assaulted and snatched away in divers ages, and utterly beguiled and defeated them, of all their fond designs and hopes.

I have heard of a certain man, that hath made a memorial, of all such notable personages as he hath known in the world, in all kind of estates which now are dead: and sometimes he reads over their names, or calleth them to mind, and in rehearsal of every one of them, he doth briefly represent before his eyes, the whole tragedy of their lives, the mockries and deceits of this world, and withal, the conclusion and end of all worldly things. Whereby he understandeth, what good cause the apostle had to say, that "the figure of this world passeth away," (1 Cor. vii. 31.) In which words, he gives us to understand, how little ground and stay the affairs of this life have, seeing he would not call them very things indeed, but only figures or shews of things, which have no being, but only an appearance, whereby also they are the more deceitful.

3dly. Of the frailty and brittleness of this life.

Thirdly, consider how frail and brittle this life is, and thou shalt find, that there is no vessel of glass so frail as it is; insomuch, as a little distemperature of the air, or of the sun, the drinking of a cup of cold water, yea, the very breath of a sick man, is able to spoil us of our life: as we see by daily experience of many persons, who the last occasion of all these that we have rehearsed, hath been able to end their lives, and that even in the most flourishing time of all their age.

4thly. Of the mutability of this life.

Fourthly,

Fourthly, consider how mutable and variable this life is, and how it never continueth in one self same stay. For which purpose, thou mayest consider the great and often alterations and changes of our bodies, which never continue in one same state and disposition.

Consider likewise, how far greater the charges and mutations of our minds are, which do ever ebb and flow like the sea, and be continually altered and tossed with divers winds and surges of passions, that do disquiet and trouble us every hour. Finally consider, how great the mutation in the whole man is, who is subject to all the alterations of fortune, which never continue in one same being, but always turning her wheel and rolling up and down, from one place to another.

And above all this, consider how continual the moving of our life is, seeing it never resteth day nor night, but goeth always shortening from time to time, and consumeth itself, like as a garment doth with use, and approacheth every hour nearer and nearer unto death.

Now by this reckoning, what else is our life, but (as it were) a flower, that buddeth in the morning, and fadeth away at noon-day, and at evening is clean dried up? This very comparison maketh the prophet in the Psalm, where he saith. "The morning" (of our infancy) "passeth away like an herb, it blossometh in the morning, and suddenly "fadeth away, and at evening it decayeth and waxeth hard, and withereth away."

5thly. Of the deceitfulness of this life.

Fifthly, consider how deceitful our life is, which peradventure, is the worst poverty it hath; for by
F this

this mean it deceiveth us, in that being in very deed filthy, it seemeth unto us beautiful, and being but short, every man thinketh his own life will be long; and being so miserable (as it is indeed) yet it seemeth so amiable, that to maintain the same, men will not flick to run through all dangers, travels and losses (be they never so great.) Yea, they will not spare to do such things for it, as whereby they are assured to be damned for ever and ever in hell fire, and to lose life everlasting.

6thly. How that little time we have to live, is also subject to many miseries, both of body and mind.

Sixthly, consider how besides this that our life is so short, (as hath been said) yet that little time we have to live, is also subject unto divers and sundry miseries, as well of the mind, as of the body: insomuch as all the same being duly considered and laid together, in nothing else but a vale of tears, and a main sea of infinite miseries.

St. Jerom declareth of Xerxes that most mighty king (who threw down mountains, and dried up the seas) that on a time he went up to the top of an high hill to take a view of his huge army, which he had gathered together, of infinite numbers of people: and after he had well view'd and considered them, it is said that he wept, and being demanded the cause of his weeping, he answered and said; I weep because I consider, that within these hundred years, there shall not be one of all this huge army which I see here before me, be left alive. Whereupon St. Jerom saith these words: "O that we might" (saith he) "ascend up to the top of some tower, that were so high, that we might see from thence all the
" whole

“ whole earth underneath our feet, from thence
“ shouldest thou see the ruins and miseries of all the
“ world.”

Thou shouldest see nations destroyed by nations, and kingdoms by kingdoms. Thou shouldest see some hanged, and others murdered: some drowned in the sea, others taken prisoners. In one place thou shouldest see marriages and mirth in another, doleful mourning and lamentations. In one place thou shouldest see some born into this world, and carried to the church to be christened, in another place thou shouldest see some others die, and carried to the church to be buried. Some thou shouldest see exceeding wealthy, and flowing in great abundance of lands and riches, and others again in great poverty, and begging from door to door. To be short, thou shouldest see not only the huge army of Xerxes, but also all the men, and women, and children in this world, that be now alive, within these few years, to end their lives, and not to be seen any more in this world.

7thly. Of the external diseases and calamities that happen to mens bodies, and of the inward affections and cases of the mind.

Consider also the diseases and calamities that may happen to mens bodies, and with all, all the afflictions and cares of the mind. Consider also, the dangers and perils that be incident, as well to all estates, as also to all the ages of men, and thou shalt see very evidently, the manifold miseries of this life. By the seeing whereof thou shalt perceive how small a thing all that is, that the world is able to give thee, this consideration may cause thee more easily despise and condemn the same, and all that thou mayest hope to receive from it.

VIII. Of Death.

AFTER all these manifold miseries and calamities, there succeedeth the last misery, that is death, which is, as well to the body as to the soul, of all terrible things, the very last and most terrible. For the body shall in a moment be spoiled of all it hath, and of the soul there shall then be made a resolute determination, what shall become of it for ever and ever.

The Second Treatise, containing
a consideration of the miseries
of man's life : wherein the
former Meditation is declared
more at large.

HOW great the miseries are, that the nature of mankind is subject unto by reason of sin, there is no tongue able to express. And therefore St. Gregory said very well, that only our two first parents, Adam and Eve, who knew (by experience) the noble condition and state wherein God created man, understood perfectly the miseries of man. Because, they calling to mind the felicity and prosperous estate of that life which they had once enjoyed; saw more clearly, the miseries of the banishment wherein they remained thro' sin.

But

But the children of these our miserable parents, as they never knew what thing prosperity and good hap was, but were always fostered and brought up in misery: so they knew not what misery is, because they never knew what prosperity was, yea, many of them are (as it were) persons in a mere frenzie, so far void of sense, as they would (if it were possible) continue perpetually in this life, and make this place of punishment, their country: and this prison their dwelling-house; because they understand not the miseries. Wherefore, like as they that are accustomed to dwell in places of unfavoury and stinking air, do feel no pain nor trouble of it, by reason of the custom and use they have thereof: even so these miserable persons understand not the miseries of this life, because they are so inured and accustomed to live in them.

Now, that thou mayest not likewise fall into that foul deceit, not into other greater inconveniencies that are wont to follow hereof, consider (I pray thee) with good attention, the multitude of these miseries, and before all other, consider and weigh the miseries that are in the first beginning and birth of man, and afterwards, the consideration and life that he liveth.

Of the original and birth of Man.

TO begin the matter therefore at the very original, consider first, of what matter man's body is compounded, for by the worth and baseness of the matter, oftentimes the condition of the work is known. The holy scripture saith, that "God created man of the " slime or dirt of the earth." Now, of all these elements, earth is most base and inferior: and among all the parts of the earth, slime is most base and vile. Whereby it may appear, that the great God created
man

man of the most vile and basest thing of the world. In so much, as even the kings, emperors and popes, be they never so high, famous and royal, are even slime and filth of the earth. And this thing understood the Egyptians right well, of whom it is written, that when they celebrated yearly the feast of their nativity, they carried in their hands certain herbs that grew in mire and slimy ditches; to signify thereby, the likeness and affinity that men have with weeds and filth of the earth; which is the common father both to weeds and to men. Whereof, if the matter of which we are made, be so base and vile, whereof art thou so proud, thou dust and ashes? Whereof art thou so lofty thou sinking weed and dirty slime: Now, as concerning the manner and workmanship, wherewith the work of this matter is wrought, it is not to be committed to writing, neither yet to be considered upon, but to be passed over with silence and closing up our eyes, that we behold not so filthy a thing as it is. If men knew how to be ashamed of a thing, whereof in reason they ought to be ashamed, surely they would be ashamed of nothing more, then to consider the manner how they were conceived. Concerning which point, I shall touch one point only, and that is, that whereas our merciful Lord and Saviour came into this world, to take upon him all our miseries, for to discharge us of them: only this was the thing which he could in no wise take upon him.

And whereas he disdained not to be buffeted, and spit upon, and to be reputed for the basest of all men: only this he thought was unseemly, and not meet for his Majesty, viz. if he should have been conceived in such a manner and order as men are. Now, touching the substance and food, wherewith men's bodies are nourished, before they be born into this world, it is not so clean a thing, as that it ought once to be named.

named. No more ought a number of other unclean things, that are seen daily at the time of our birth.

Of the birth of Man, and of his first entry into the world.

LET us now come to the birth of man, and his first entry into the world: Tell me (I pray thee) what thing is more miserable than to see a woman in her travel, when she bringeth forth her child? O what sharp agonies and bitter pangs doth she feel? What painful tossings and throws doth she make? What dangerous grips and quames is she in? What pitiful cries and groans doth she utter? I omit here to speak of many monstrous, strange and over-thrawart births. For if I should make rehearſal of them, I should never make an end. And yet (notwithstanding all this) when the silly creature cometh into the world, it cometh weeping and crying, poor, naked, weak, and miserable, it is utterly destitute, and in necessity of all things, and unable to do any thing.

Other living things are born with shoes upon their feet, and apparel upon their back, some with wool, others with scales, others with feathers, others with leather, others with shells, in so much as the very trees come forth with a rind or bark, yea, and sometimes for failing, they be double-barked: only man is born stark naked, without any other kind of garment in the world but only a skin, which is all riveled, foul and loathsome to behold, wherein he cometh lapped at the time of his birth. With these ornaments creepeth he into the world, who after his coming, groweth into such fond ambition, and pride, that a whole world is scarcely able to satisfy him.

Moreover,

Moreover, other living things at the very hour of their coming into the world, are able to seek such things as they stand in need of, and have ability to do the same ! some can go, others can swim, others can fly : to be short, each of them is able (without any instructor) to seek for such things as it hath need of : only man knoweth nothing, neither is able to do any thing, but must of necessity be carried about in other folks arms. How long time is it before he can learn to go ? and yet he must begin to crawl upon all-four, before he can go upon two. How long time is it before he can speak so much as one word ? And not only before he can speak, but also before he can tell how to put meat into his own mouth, unless some others do help him ?

One thing I must confess he can do of himself, (that is) he can cry and weep. This is the first thing he doth, and this is the only thing he can do without the help of any teacher. And altho' he can also laugh of himself, yet he cannot do it before he be forty days old ; notwithstanding that, he is evermore weeping from the first hour of his coming into the world. Whereby thou mayest understand, how far more prompt and ready our nature is to pulling and weeping, than to joy and mirth.

O meer madness and folly of men, (saith a wise man) who of so poor, naked and base beginning, do persuade themselves, that they are born to be proud.

Of the body of Man.

NOW, as concerning the very body of man (whereof men esteem themselves so much, and take such a vain conceit) I would thou shouldest consider
with

with indifferent eyes, what our bodies are in very deed: how gay and beautiful soever they appear to our outward sight. Tell me (I pray thee) what other thing is the body of man, but only a corrupt and tainted vessel, which incontinently sowreth and corrupteth whatsoever liquor is poured into it? What other thing is a man's body, but only a filthy dung-hill covered over with snow, which outwardly appeareth white, and within is full of filth and uncleanness?

What dung-hill is so filthy as the body of man? It is written of a great wise Philosopher called Plotinus, that he was ashamed of the condition and baseness of his body, inasmuch, as he was unwilling to hear any talk of his lineage and pedigree: neither could he ever be induced with any persuasions, to give his consent, that any should portraiture him out in picture, saying, "that it was sufficient, that he himself carried with him all the days of his life, a thing so filthy, and so unworthy the nobleness of his soul, altho' he were not bound to leave behind him a perpetual remembrance of his own dishonour."

It is written also of Isidorus, that upon a time whilst he was at meat, he was not able to refrain from weeping, and being demanded why he weeped? he answered "I weep, because I am ashamed to be here feeding upon the corruptible meat of beasts, whereas I was created to be in the company of angels, and to feed upon heavenly food with them."

Of the miseries and conditions of
this life, and first of the short-
ness of the same.

S E C T. I.

AFTER this, consider the great and manifold miseries of man's life, especially these seven, viz. how short life is; how uncertain, how frail, how inconstant, how deceitful, and finally, how miserable it is: this done, think upon the end thereof, which is death.

Consider then first of the shortness of our life, which thing the holy man Job considered when he said: "O Lord, the days of man are very short, and thou knowest the number of the months that he hath to live," (*Job xiv. 5*)

We see at this day what a great matter it is for one to live threescore and ten, or fourscore years, and this commonly the ordinary of man's life; insomuch as when they live so long, they account themselves not evil dealt withal, as the prophet signifieth, when he saith: "The days of man are at the uttermost but threescore and ten years, and if the longest do reach to fourscore, all that followeth is but labour and grief." (*Psal. xc. 10.*)

Now,

Now, if thou wilt divide this account into parts, and not reckon it thus in a gross sum, it seemeth unto me, that thou canst not well reckon the time of our infancy, when we are not as yet come to the use of reason, (which only shews us to be men) cannot well be called the life of men, but rather the life of beasts: even as it were the life of a young goat, that goeth here and there skipping and leaping; especially, because we see that in all that age, there is nothing either learned or done, that may well become the dignity of a man.

Now, as touching the time that is spent in sleep. I see not how it may be called the time of life, seeing the principal part of our life is to have the use of our senses and reason, which as then both the one and the other are suspended in us, and (as it were) dead: And therefore a certain philosopher said, "that in the half of a man's life, there is no difference betwixt the happy and unhappy man, forasmuch as during the time of sleep, all men are equal, because they be then (as it were) dead." It is clear, that if a king should be detained as a prisoner for the space of one or two years, we cannot say and say truly that he resigned during that time, seeing he enjoyed not that kingdom, nor governed the same like a king. How then can it be said, that a man liveth while he sleepeth, seeing (during that time) the signiory and use of his reason, yea, and of his senses also, by which he liveth, (stand as it were) in suspence? For this cause, a certain poet termed sleep, the cousin germain of death. Another called it the brother of death, for the likeness and resemblance which he perceived to be between the one and the other. Now, then, if so great a part of our life be spent in sleep, what a great part is that wherein it cannot be said that we do live in all? And if it be the common custom of men to

sleep the third part of the day and night, which is eight whole hours, (altho' there be a great many that do not content themselves therewith) it followeth by this account, that the third part of our life is consumed in sleep: and so consequently, that during that time, we do not live. So that hereby thou mayest perceive, what a great part of our life is spent in sleep every day. This account therefore being thus made, (which undoubtedly is a very true account) how much is that which remaineth of a man's very life indeed, even of such I mean as live longest? Certainly that philosopher had very great reason to do as he did, who being demanded what he thought of the life of man? turned himself about before them that made the demand, and suddenly departed out of their sight: giving them thereby to understand, that our life is no more but only a turn-about, and of short continuance.

Our life is no more but (as it were) the shouting of a star, that passeth at a trice, and flasheth quickly away, and within a little while after, even that very sign that was left behind, vanisheth out of sight also. For within a very few days after a man is departed out of this life, the very remembrance of him dieth with his life, be the personage never so great or honourable. To conclude, this life seem'd so short to many of the ancient wise men, that one of them term'd it a dream, and another (not contented therewith) called it the dream of a shadow: seeming to him, that it was overmuch to call it the dream of a true thing indeed, being (as he thought it) nothing else but the dream of a vain and frivolous thing.

Again, if we compare the small remnant of this life that we here lose, with the life to come, how much less will it yet appear? Ecclesiastes saith very well, "If the number of man's days be an hundred
" years,

“ years, it is very much.” Now what is all this, (being compared with the life everlasting) but as it were a drop of water compared with all the whole sea? And the reason hercof is evident, for if a star (which is far greater than the whole earth) being compared with the rest of heaven, seemeth so small a thing: how small shall this present life (which is so short) seem to be, being compared with the life to come, which shall never have an end? And if (as the astronomers affirm) all the whole earth in comparifon of heaven, be but (as it were) a little pin’s point, because the inestimable greatness of the heavens, causeth it to seem so small a thing, what shall this small puff of our short life seem to be, if it be compared with the life everlasting, which is infinite, undoubtedly it will seem nothing at all? For if a thousand years in the fight of God, be no more but as it were yesterday, which is now past and gone, what shall the life of one hundred years seem to be but only a very nothing?

And thus it seemed to the damned persons, when they made comparifon between this life which they have left behind them, with the eternity of the torments which they shall suffer for evermore. As they themselves do confefs in the book of wisdom, in these words: “ What hath our pride availed us, and the
“ pomp of our riches? All these things are past away
“ as it were a shadow that flieth, and as one that
“ rideth swiftly in post, or as a ship that passeth by
“ the waters, and leaveth no sign where it hath gone:
“ or as an arrow shot at a certain mark, which so
“ soon as the air hath once opened and made his way,
“ forthwith it closeth it up again, and it is not known
“ which way it went. Even so it fareth with us, for
“ at that very instant when we are born, we began to
“ decay, and have left no memory or sign of virtue
“ behind us.”

Consider

Consider then how short all the time of this transitory life shall seem then to all those miserable damned wretches : seeing they do plainly confesse, that they lived not at all, but that so soon as they were born, forthwith they began to fade away. Now if this be so, what greater folly or madness can be imagined, than that a man, for the enjoying of this short dream of so vain pleasures and delights, should go to suffer everlasting damnation and torments in hell fire for ever and ever ? Furthermore, if the time and space of this life be so short, and the life to come so long, viz. everlasting : what meer folly is it to take so great labour and pains, to provide so many things, for this life being so short, and not to make any provision at all for the life to come, which is so long, that it shall never have an end ? What a fond part were it for a man that minded for to live in Spain, to spend and consume all that he hath, in buying roots, and building houses in the Indies, and to make no provision for the country whereunto he goeth to dwell and make his abode ?

Now, how much more foolish and mad are they, that spend all their goods and substance, in making provision for this present life, where they shall live so short a time, and make no provision at all for the life to come, where they must dwell and make their abode for evermore ? Especially considering, that they have so good means for their provision there, by transporting all their goods thither by the hands of the poor, as the wise man witnesseth, saying, " Thro' thy bread
" upon the running waters, for after a long time
" thou shalt find it again," (*Eccl. xi. 1.*)

Of the uncertainty of our life.

S E C T. II.

NOW, altho' our life endure but a short space, yet if this short space were so certain, that we might be assured thereof (as king Hezekiah was, unto whom God granted fifteen years of life) our misery were the more tolerable, but truly it is not so. For as our life is very short, even so that very time we have to live, (how short or long soever it be) is also uncertain and doubtful : for as the wise man saith ; (*Eccl. ix. 12.*) " Man knoweth not the day of his end, but like as
" fishes, when they think themselves in most safety,
" are taken with the hook, and as birds are caught
" in a snare, when they think nothing else : even so
" death assaulteth men in an evil season, when they
" think least of it."

Truely that is a very wise and approved sentence which is commonly said : " That there is nothing
" more certain than death, nor nothing more uncertain
" than the hour of death."

And therefore a certain philosopher, compared the lives of men, to the bells or bubbles that are made in water-pits when it raineth, of the which some do vanish away suddenly, even at their very rising, others do endure a little longer, and out of hand are decayed :
others

others do continue somewhat more, and others less. So that altho' they do all endure, but only some little time, yet in that little there is a great variety.

Wherefore, if the end of our life be so uncertain, if it be so uncertain also when the dreadful hour of our account shall come, why do we live with such looseness and negligence? Why do we not consider these words of our Saviour, where he saith unto us: "watch, because ye know not when the Son of Man will come?" O that men would weigh the force of this reason! Because ye know not the hour, saith our Saviour, watch ye, and be always in readiness. As if he had said in express words: because ye know not the hour, watch every hour; because ye know not the month, watch every month; and because ye know not the year, be still in readiness every year. For altho' you know not certainly what year he will call you, yet most certain it is, that a year shall come, in which undoubtedly he will call you.

But that the force of this reason may the better be perceived, let us put an example. Tell me, if there were set before thee upon a table thirty or forty several dishes of meat, and thou hadst a certain warning given thee by some of thy friends, that in one of them there were poison, durst thou give the adventure to eat of any one of them, altho' thou were very much an hungred? Undoubtedly thou wouldest not do it, for the very fear thou wouldest have, lest thou mightest (peradventure) light upon the dish that were poisoned, would make thee to abstain from all the rest.

Now, let us examine how many years (at the uttermost) thou mayest hope yet to live? Then thou wilt say peradventure, (after thou hast considered the matter) that thou mayest live thirty or forty years. Well then, if it be certain, that in one of these years thou art assured to die, and thou knowest not in which of them,

them, why art thou not afraid in every one of them, seeing that thou art well assured that in one of them thy life shall be taken from thee? Thou wouldest not be so hardy, as to put thy hand into any one of these forty dishes, altho' thou wert in a very sore hunger, because thou knowest, that in one of them there is death present. And wilt thou not be afraid also, of every one of these forty years, seeing thou art so well assured that thou shalt die in one of these years? What answer canst thou make to this reason?

But harken yet to another reason which is of no less efficacy than the former. Tell me, why do men keep a continual watch in the castle that standeth in the frontiers upon the enemies? Is it for any other cause, but only for that they know not when the enemies will come to assault it? Assuredly for none other. So that because they know not certainly at what time the enemies will come, therefore do they continually watch it all times. For if they knew certainly the time of their coming, they might be careless in the meanwhile, and reserve the diligence of their watch, until that very time. Now, I require thee heartily for the love of God, to be an indifferent judge, touching what I shall say unto thee. Let us consider well this point, if thou watch thy castle every night, because thou art uncertain when thine enemy wilt come, whether to-day or to-morrow, this year or the next, why then dost thou not keep a continual watch over thy soul, seeing thou knowest not what hour death shall come to give the assault upon thee? The very same uncertainty that is in the castle, is in thy soul also: yea, this uncertainty is far more, and matter is (without all comparison) of greater importance.

Now, what judgment have they, that are always watching their castle, and so careless always about their souls? So careless (I say) as to sleep always, with-

out ever thinking upon them. What thing can be more against reason? consider that thy soul is of greater value than all the castles and kingdoms in the world. Yea, if thou consider the price wherewith it was bought, thou mayest well judge, that it is of more value than all the angels in heaven. Consider also that thou hast greater enemies, that do endeavour continually both day and night to assault it. Consider, that thou canst by no means understand the day or the hour of thine assault. Consider, that the whole substance of the salvation or damnation of thy soul, consisteth in this point, whether thou be taken provided or unprovided at that dreadful hour. Forasmuch (as according to the parable of the gospel) "the virgins which were found ready and prepared, entered into the marriage with the bridegroom, and such as were found unprovided, tarried without," (*Matth. xxy. 10, 11, 12.*) To conclude therefore, what cause is there why thou shouldest not always watch, as well over thy soul as over thy castle, seeing the uncertainty is greater, the danger greater, the cause greater, and all the rest (without any comparison) far greater and of more importance?

Of the frailty of our life.

S E C T. III.

HOWBEIT our life is not only uncertain, but also very frail and brittle. For I pray thee what glasse is so brittle, and so subject to knocks and breaking as the life of man?

Sometimes the very air and heat of the sun (if it be vehement) is able to spoil us of our life. But what speak I of the sun? seeing the very eyes, yea, the looking only of some person, is able (sometimes) to bereave a creature of his life. It shall not need to draw any sword, or to use any kind of armour or munition for the matter, seeing the only look of some one man, is able to bereave another of his life.

Consider now what a sure castle this is, wherein the treasure of our life is kept, seeing the only beholding it a far off, is able to batter it clean down, to the ground. But this were not so much to be wondered at in the age of infancy, when the building is as yet but new and green: but the greater wonder is, that after the work is settled, and hath continued many years together, there happeneth some account of no greater importance than these before named, that is able utterly to overthrow it. If thou enquire and ask whereof died this man, or whereof died that man? They will answer thee, that he

he died by drinking a cup of cold drink in a sweat, or by surfeiting at a supper, or some other great pleasure or grief: and sometimes they can give no cause at all, but that he went to his bed safe and sound, and the next day in the morning was found dead at his wife's side.

Is there any glass or earthen vessel in the world, more brittle or subject to breaking than this? And certainly it is not to be wondered at that man is so brittle, considering that he is also made of earth: but it is rather to be wondered at, that being of such stuff and making, as he is, he is able to endure so long a time as he doth.

Why is a clock so oftentimes disordered and out of frame? the reason is, because it hath so many wheels and points, and is so full of artificial work, and altho' it be made of iron, yet every little thing is able to dis-temper it. Now, how much more tender is the artificial composition of our bodies, and how much more frail is the matter of our flesh, than is the iron whereof a clock is made?

Wherefore, if the artificial composition of our bodies be more tender and the matter more frail, why should we wonder, if some one point among so many wheels have some impediment, by reason of which defect, it stoppeth and endeth the course of our life? Truly we have good cause to marvel, not why men do so quickly end their lives, but how they endure so long, the workmanship of their bodies being so tender, and the matter and stuff whereof they be compounded, so frail and weak. This is that miserable frailty, which the prophet Isaiah signifieth in these words; God said unto this prophet, "Cry:" the prophet answered, "What shall I cry?" God said unto him, "All
" flesh

“flesh is grass; the grass withereth, the flower fadeth away, but the word of the Lord endureth for ever,” (*Isa.* xl. 6, 7, 8)

Upon which words St. Ambrose saith thus; “Truly it is even so: for the glory of man flourisheth in the flesh like unto grass, which altho’ it seem to be great, it is in very deed but little, like an herb: it buddeth like a flower, and fadeth like grass.” So that it hath no more but a certain flourishing of appearance, and no firmness or stability in the fruit thereof. For what firmness can there be in the matter of flesh? or what good things (of any long continuance) are there to be found in so weak a subject? To-day thou mayest see a young man in the most flourishing time of his age, with great strength, lusty, and jetting up and down in the street in great bravery, with a jolly lofty countenance: and if it so fall out that this very next night he be taken with some disease, thou shalt see him next day with a countenance so far changed and altered, that whereas before he seemed very amiable and beautiful, he will now seem ill favoured; miserable and loathsome to behold.

Now, what shall I say of the other accidents and alterations of our bodies? some are so broken with troubles and adversities; others are weakned with poverty; others are tormented for want of good digestings; others are distempered with drinking of wines; others wax feeble with old age, other become tender and over delicate by much cherishing themselves; and others do mar their complexion with using riotous behaviour.

Now then, according to this reckoning, is it not true (think ye) that our flesh withereth like grass, and that the flower thereof fadeth and vanisheth away?

Thou shalt see some other, who being descended of a very honourable parentage, of noble blood, and of
a very

a very ancient house and family, well friended, and having good store of kindred both by father and mother, and keeping a great house, and attended upon with a great train of tenants and servants, and ruling the whole country where he liveth, and who there but he? Yet nevertheless, if a contrary wind of fortune blow but a little against him, then is he forthwith utterly forsaken of his friends, evil intreated of his equals, and little regarded of all the world, insomuch, as then very few or none will put off a cap unto him, but rather contemn him.

Thou shalt see another, that hath now abundance of lands and riches, and is generally reported in all men's mouths to be a very courteous, liberal, and bountiful man, and of great renown and estimation, exalted to honourable dignities and promotions, and preferred so high in the common-wealth, that he is a great ruler and mighty governour, and hath the commendation of all persons to be a very wise, happy and fortunate man. Thou shalt see (I say) the times so to alter and change, that even this man, who is now so highly exalted to so great dignities and offices, and magnified in the mouths of all men: shall be utterly disgraced, and thrust into that very prison, where he himself had heretofore imprisoned many others; and shall there end his life in very great infamy, misery and wretchedness.

Unto how many also doth it happen to be waited upon, and brought home to their house this day, with a great number of gold-chains, foot-cloths and serving men, and with all the gay pomp in the world, and the very next night following, either by means of treason of some one of his household or familiar acquaintance, or by other misfortune, to have all his glorious pomp obscured? Yea, it may so fall out, that even a
little

little stitch coming in his side, may mar the fashion of all his gay ruffling show, wherein he took so great delight.

O how deceitful are the hopes of men, saith Tully ! how frail is fortune ? how vain are all our contentions and strifes, which many times do break and fall in the mid-way, and are overwhelmed and drowned in failing before they can come to the sight of heaven.

Now, what a fond madness is this, in the children of Adam, upon so weak conditions to build such high castles and towers ? they consider not that they build upon sand, and that (even when the weather is most fair) a wind will come and blow down all that standeth not upon a sound and strong foundation. O what fond accounts do men make often times, because they will not turn their eyes, and look into their consciences, and take first an account of themselves ?

And if this be thought so great blindness,, how much greater is the blindness of those wicked persons, that are so bold as continue many years in sin : knowing that there is no greater distance between them and the gates of hell, but only this brittle and short life.

Let us imagine now, there were a man hanging by a small twined thread, and that there were directly under him a very deep well, and he hanging in such wise over it, that when the thread happened to break, he should forthwith fall into it : in what evil case (think ye) would this man think himself to be in ? O how fearful and how sore troubled would he be ? How willingly would he offer all the substance that he hath, to be delivered of that danger ? Now thou miserable wretch, that darrest continue so many days and years in sin, contrary to the laws of God Almighty, why dost thou not consider that thou hangest in the like danger.

Dost thou not plainly see before thy face, that whensoever the thread of this frail and short life breaketh
in

in sunder, thou art assured (continuing still in this thy wicked and sinful life) to fall into the deep bottomless pit of hell?

How canst thou sleep? how canst thou play? how canst thou laugh, or be in any quiet? how is it that thou art so stone-blind, as not to see such a great danger hanging over thy head, as hell and everlasting damnation, to be ready every hour to fall upon thee?

Of the mutability of this life.

S E C T. IV.

OUR life hath yet another defect; which is, to be mutable, and never to continue in one state, according as the holy man Job affirmeth, in a pitiful discourse which he maketh of the miseries of man's life, in these words, "A man born of a woman, liveth but a small time, is replenished with many miseries, he cometh forth like a flower, and withereth away out of hand: his days pass away like a shadow, and he never continueth in one state," (*Job. xiv. 1, 2.*)

But now to pass over all these miseries, what thing is there in the world more fickle and mutable than man?

They

They say that the Cameliſion changeth himſelf in one hour into many and divers colours; and the ſea called Euripus, is (by reaſon of his often changes) accounted very infamous. The moon hath likewiſe for every day a peculiar form and ſhape. But what is all this in compariſon of the alterations of man? What Propheus was ever changed into ſo many forms as man changeth every hour? ſometimes he is ſick, ſometimes he is whole; ſometimes contented, ſometimes diſcontented, ſometimes ſorrowful, ſometimes merry, ſometimes in good hope, ſometimes in deſpair, ſometimes ſuſpicious, ſometimes ſecure, ſometimes pleaſed, ſometimes angry, ſometimes he will, and ſometimes he will not: yea, many times he knoweth not himſelf what he would have.

To be ſhort, he altereth and changeth himſelf ſo often as there be accidents happening unto him every hour: for all ſuch accidents do toſs and turmoil him, each one in his ſeveral kind.

That which is paſt, is irkſome unto him: that which is preſent, troubleth and moleſteth him: and that which is to come, vexeth and diſquieteth him.

If he hath neither lands nor goods, he liveth in travel; if he hath them, he liveth in pride; and if he loſe them, he liveth in ſorrow and grief.

Now, what moon or ſea is ſubject to ſo many changes and alterations, as the life of man? The ſea changeth not, but when the winds turn contrary unto it: but in man's life, whither it be windy or calm weather, there be evermore divers alterations and ſtorms. Now, what ſhall I ſay of the continual moving and waſting of our life? what minute of an hour paſſeth, but that we go one ſtep forward towards our death? What other thing (think ye) is the moving of the heavens, but (as it were) a very ſwift wheel, which is continually ſpianning and winding up our life? for like as

a rowl of wool is spun upon a wheel, of the which (at every turning about) some part is wound up; at the first turn a little, at the second turn a little more, and so forth at every turn until all be ended: so doth the wheel of the heavens continually spin and wind up our life, in that at every turning that it maketh, a piece of our life is spun and wound up.

And therefore holy Job saith, that "his days were more swift than one that rideth in post," (*Job ix. 25.*)

For he that rideth in post, (tho' his message require never so much haste) yet sometime necessity causeth him to stay; but our life never stayeth, neither will it give us so much liberty as the space of one hour of rest.

Whereunto St. Jerom agreeth very well, saying: "Whatsoever I go about, whatsoever I write, whatsoever I read over again and correct, each thing taketh away from me some part of my life." And look how many points and miniums the notary writeth, so many are the losses and decreasings of my life. Inso much, that like as they that sail in a ship, whether they stand or sit, are always going and sailing, and do ever approach nearer and nearer to the end of their navigation: even so is this life, all the time that we live, we walk and sail still forwards, approaching nearer and nearer to the common haven of our navigation, which is death.

Now then, if our life be nothing else but a continual walking towards death; if the hour of our death be also the dreadful hour of our judgement, what other thing is our whole life, but only a continual walking towards the tribunal seat of God, and an approaching every hour nearer and nearer unto his judgement? Now, what greater madness may there be, than for us, going actually to be judged, to offend him (as

we

we are going the way thitherward) that must give sentence upon us: and so by our offences provoke his anger more and more against us?

Open thine eyes therefore (O thou miserable man) and consider, the way that thou takest: think well with thyself whither thou art going, and be ashamed, or (at the least) take compassion of thyself: and consider how ill this is that thou doest, agreeth with that which thou goest to do.

Of the deceitfulness of our life.

S E C T. V.

I Could well bear with all these miseries of our life, if it had not yet another misery, (in my judgement) far worse and greater than all these: which is, that it is deceitful, and seemeth in appearance, otherwise then it is in very deed. For as it is true that is commonly said, that "counterfeit piety is double iniquity:" even so is it also certainly true, that "deceitful felicity is a double misery." For if this life should shew itself plainly (as it is indeed) and make no lie at all unto us, undoubtedly we would neither lose ourselves for it, nor yet trust unto it, but would always live ready prepared against it. But verily, it is

so full of hypocrisy and deceit, that whereas it is indeed filthy, it is nevertheless sold unto us for beautiful, and being short, it seemeth unto us very long; and whereas it changeth itself every hour, it beareth a countenance, as tho' it continued always firm and stable in one state.

"Dost thou perceive" (saith St. Jerom) "when thou wast made an infant? canst thou tell when thou wast made a stripling? or when thou camest to man's estate? or when thou began to be an old man?"

Good Lord! what a wonder is this, that every day we live, and every day we alter and change, and yet (for all this) we persuade ourselves very fondly that we shall live here for evermore.

Upon this affiance were these proud and sumptuous building of the Megarenses built, of whom a certain philosopher saith, that "they builded as tho' they should live for ever; and they lived as tho' they should die the next day." Where (I pray you) cometh so great forgetfulness of God Almighty? So great covetousness? so great vanity? so great carefulness in purchasing and heaping together of lands and riches, and so great negligence in preparing ourselves to die? But we believe and persuade ourselves, that our life shall be very long, and endure a great time. This false imagination, maketh us to believe, that we have time enough for all things; for the world, for pleasures, for vanities, and for many other vain and curious exercises; and that yet, (after all this) we shall have time enough also (before we die) to provide and make all things ready, and to make our atonement with God. Insomuch, that like as we make our account of a piece of cloth when it lieth upon a table before us, appointing one piece for one purpose; and another piece for another: even so do we make an account

count of our lives, as tho' we ourselves had the signior and government of times, and might dispose both of them and of our life at our own liberty and pleasure.

This fond deceit, groweth of a secret perswasion and affiance, that every man hath within himself, grounded not upon any reason or true foundation, but only upon self-love: the which as it hateth and abhorreth death exceedingly, so it will in no case, have any remembrance of it, nor be perswaded that it will come so soon to his house as to other mens.

And all this is for the avoiding of the great pain and grief, which he would conceive if he believed it in very deed.

And hereof it cometh, that he is easily induced to believe that other folk shall die within a short space; for as he is not greatly in love with them, so is not the knowledge of that truth so sour and unlike unto him, that he can easily believe it. But as touching himself, he maketh another manner of account, for as he loveth himself exceedingly, so he is very loth to believe a thing, that may occasion so great pain and grief unto him as the same would be.

But we see daily that such persons are oftentimes fully deceived, and that their dreams turn clean contrary to their fond imaginations, for as touching others of whose lives they had small hope, that they should have any long continuance, they live a longer time than they ever imagined they could have done: and they themselves that thought to live and remain here a long while, do lead the front and depart out of this world before them. So that it fareth with them as with young seamen that begin to sail in the sea, who when they come forth of the haven mouth, it seemeth unto them, that land and houses do depart away from
them

them which is (nothing so) but contrary, it is they themselves that move and depart away, and the land remaineth still in his old place.

Of the miseries of man's life.

S E C T. VI.

ALTHO' our life be subject to all these miseries before rehearsed, yet if that little time of life were wholly life indeed, it were somewhat: but the greatest misery of all is, that a life which a man hath to live, (whether it be long or short) is altogether subject to such a number of miseries and calamities, both of body and mind, as it may more truly be termed death than life.

Wherefore, according as the poet said very well: "Not to live, but to pass the life well is life." So that altho' this life be very sparing and short in all other things, yet in troubles and miseries it is very plentiful and long.

Undoubtedly our life is but short, respecting the life itself: and if we respect the time of enjoying it, it is yet much shorter, but if we consider how insufficient it is towards the obtaining of wisdom, it is little or nothing

thing at all. Howbeit, altho' it be indeed very short for all good things, yet in one thing I find it long, that is, in bearing of pain and misery.

O dangerous strait, in which the lost time thou hast to pass the more peril and danger thou hast in the passage. Certainly, if we had eyes to consider ourselves, and to see our own case, we would always go weeping and lamenting our own state, as men condemned by the just judgment of God, to suffer so great miseries. But that our misery might be yet more increased on every side, this misery is added to all the rest, that being in a miserable case, we live like men in a frenzie, and do neither feel nor understand our own misery and wretchedness.

Those two philosophers, Heraclitus, and Democritus, (altho' they were infidels) perceived the same better than we do; of whom it is reported, that "the one passed his life always weeping, and the other "always laughing," forasmuch as they, saw clearly, that all our life was nothing else but meer vanity and misery.

If thou doubt of this, tell me (I pray thee) what mean all these cares wherein men do live? what a number of infinite sorrows, griefs, anguishes, fears, passions, suspicions (with other the like tribulations and afflictions,) as the soul of man is subject unto?

Unto all which passions man is so prone, that many times he is in a passion without any cause, and feareth where there is no cause at all to fear: and when there is no other man to vex and torment him outwardly, he then vexeth and tormenteth himself inwardly, as holy Job confessed in these words, when he said; "Why hast thou" (O Lord) "set me against thee? I am "become irksome and burdensome even unto mine "own self," (*Job* vii. 20.)

Of

Of the external diseases and calamities that happen to men's bodies, and of the inward affections and cares of the mind.

S E C T. VII.

NOW, as touching the external miseries of the body, who is able to number them? How great labour and pain must we take to gain a piece of bread, whereby to sustain our lives? The birds and other beasts are fed without any occupation, labour, or pain: but man is constrained to sweat day and night, and to turmoil both by sea and land to get his living.

This is that misery which the prophet lamented, when he said: "The days of our life consume away like the spider's web."

For like as the spider laboureth day and night in spinning of her web, wasting even her own bowels, and consuming herself to bring it to an end, (and all this long and costly travel is ordained to no other purpose, but only to make a fine and tender net to catch flies with): even so the silly miserable man, doth nothing else but labour and toil night and day, both with
body

and mind, and all this travel serveth to no other end, but only to catch flies, I mean, to procure vain and trifling things, and of very small value.

And sometimes it falleth so out, that after much travelling up and down, and great labour and pains taken therein, when the web is fully finished and brought to an end; there cometh suddenly a blustering blast of wind that carrieth away the web and the owner withal, and so both the work and the workman perish wholly together at one instant. And yet were it so, that with all these painful travels and labours, our life were safe and secure, then our misery should not be so great as it is: but tho' our life be secure from famine and hunger, yet it is not free from the plague and pestilence, and from infinite other dangers and diseases, that do daily and hourly assault us:

Who is able to number, how many kinds and diversities of diseases; nature hath ordained for man's body?

The books of the physicians, are full fraughted with the declarations of divers diseases, and remedies for the same; and yet we see that their science increaseth every day, with the coming of new and strange diseases, insomuch as the number of the diseases whereof we have presently experience, were utterly unknown unto the ancient physicians that were in times past.

And yet among all these remedies, scarcely shall ye find one that is pleasant or delectable: yea, and there be many of them that are more irksome and painful than the very sickness or diseases themselves; insomuch as one great torment cannot be remedied without another greater than it.

And if there be any complexions so happy, as that they have not been assaulted with these kind of miseries: yet are they not secure and exempt from other calamities

ties and mischances, wherewithal we see those men to be daily molested, that have not been much vexed with sickness and diseases.

How many thousands of men (think ye) are drowned every day in the sea? How many thousands are devoured in wars? How many are endangered by earthquakes? How many with over-flowings of rivers and great waters? How many with the falling-down of houses? How many with the stinging and biting of venomous beasts? How many woful women in travel of their children, do purchase (full dearly) the children's lives with their own painful deaths?

Now, altho' it be so, that the brute beasts do fight against us, and altho' (in a manner) all things that were made to serve us, be no less noisome than serviceable unto us, yea, rather it seemeth, that they all have (as it were) conspired against us: yet for all this (I say) there might be some remedy found, if men would accord and agree together among themselves, and were as conformable in peace, as they are in nature. But (alas) it is far otherwise. For even they themselves, are in arms against themselves: and among all creatures in the world, there is none, against whom man is more cruel, than against the companions of his own nature.

How many kinds of engines, artillery, munition and weapons, have men invented to defend themselves and offend others? How many are daily spoiled of their lives, by the cruel sword of their enemies? How many threatnings, robberies, injuries, wounds, deaths, reproaches, slanders and imprisonments, do men daily sustain by the malice and cruelty of other men?

We see that neither the land nor the sea, nor the high-ways, nor the common streets, are free of thieves, robbers, murderers, pirates and enemies. The cruel
anger

anger and rage of the furious man, is at all times ready to be revenged of his enemies; yea, and he taketh great pleasure therein.

What mean so many kinds of weapons? Such diversity of artillery? Such store of munition? Such abundance of gun-powder? So many devisers and inventers of new kinds of stratagems, and cruel practices of war, but only to multiply and increase (on every side) the miseries and calamities of mankind? Insomuch as when we are not molested with the air, nor with the elements, we are persecuted by the companions of our own very nature.

It is written of one only man called Julius Cæsar, (who among all the emperors was most commended for clemency) that even he alone with his armies, slew in divers battles, above a million and a hunderd thousand men. Consider, now, how many more he would have slain, if he had been cruel, seeing he slew so many, being commended and praised for a very gentle and a merciful prince.

Tully also maketh mention of a notable philosopher, who wrote a book concerning the deaths of men, wherein he rehearseth many occasions of mens deaths that have happened in the world; as by floods, plagues, pestilences, destructions of cities, concourse of wild beasts, which coming suddenly upon some nations, have utterly slain and devoured them. And yet, after all this, he concludeth, that a far greater number of men have been destroyed by men, than by all the other kinds of calamities, tho' they were all joined together. Now, what thing can be of more admiration and grief than this? This is that polite and sociable creature that is born without nails, without weapons, and without poison, to live in peace and concord with other living creatures: and yet he is full of hatred, cruelty, and desire of revenge.

But now, if we would make a discourse, and run through all the miseries that are incident to all the ages and states of this life: we should find ourselves to be yet in a far worse case. How full of ignorance is the time of our infancy? How light and wanton are we when we grow to be striplings? How rash and headstrong are we in the time of our youth? How heavy and unwieldy when we wax old men? What else is an infant, but a brute beast in the form of a man? What is a young boy, but (as it were) a wild, untamed and unbridled colt? What is a heavy and unwieldy old man but even a sack stuffed with griefs and diseases?

The greatest desire that men have, is, to live until they be old, at which age, a man is in far worse case than in all his life-time before, and then he standeth in most need, and hath least help of a succour. For the old man is forsaken of the world, he is forsaken of his own kinsfolks, friends and acquaintance: he is forsaken of his own senses; yea, he forsaketh himself, in that the very use of reason forsaketh him: and he is only accompanied with his painful aches, griefs and diseases; for his company and conversation is then very irksome and troublesome unto the whole family where he hath his abode. This is the whole mark (indeed) whereupon the eye of man is so earnestly fixed: this is the happy state which all men so greedily desire: and hereunto tendeth the worldly felicity, and the ambition of long life.

As concerning the states of men, we should never make an end, if we should reverse the little contentation that is to be found in each of them, and the great desires that every one hath, to change his own state and condition with that of others; thinking that he should have more ease in another man's state, than he hath in his own. And thus do men continually vex and turnmoil themselves like unto a sick-man,
that

that doth nothing else but tumble and tosse himself in his bed, from one side to another, perswading himself, that by means of these often changes and removings he shall find more rest and ease than he had before, and yet he findeth in very deed, that he is altogether deceived, forasmuch as the cause of his disquietness resteth within himself, which is his own grief and disease.

To conclude, such is the miserable state and condition of this life, as a wiseman said: "Great and heavy" (says he) "is the yoke that the children of Adam carry upon their necks, even from the day in which they came forth of their mother's womb, until the day of their burial, which is the common mother of all."

As St. Bernard was not afraid to say, that "he thought this life little better than the life of hell itself: were it not for the hope we may have here to attain unto the kingdom of heaven."

And albeit all these miseries do come unto us as a punishment for sin, yet was it a very merciful and medicinal punishment: for the providence of God did so ordain it, meaning (thereby) to withdraw and separate our hearts from the inordinate love of this life. The very cause why he put so much bitter mustard upon the breasts of this life, was to wean us from it.

The cause why he suffered our life to become so filthy, was, that we should not set our love upon it. The cause why he would have us to be molested and vexed so often times in this life, was, that we might the more willingly forsake it, and sigh continually for the true life, which is in the world to come. For if we be so unwilling to forsake this life, (being wholly so miserable as it is;) if we be now ever whimpering and whining for the fruit and flesh-pots of Egypt," (*Exod. xvi. 3.*) what would we do, if our life were
sweet

sweet and pleasant? And what would we do, if it were wholly liking, and delightful to our taste and appetite? Who would then (think you) condemn it for God's sake? Who would then exchange it for heaven? Who would then say with St. Paul, (*Phil. i. 23.*) "I have a desire to depart, and to be with Christ."

Of the last misery of man which
is Death.

S E C T. VIII.

AFTER all these miseries succeedeth the last, and of all others most terrible, which is death. This is that misery, whereof a certain poet lamented, saying: "The best days of mortal man are those that pass first away, and then succeedeth a number of sicknesses and diseases, and with them heavy and doleful age, and continual trouble: and above all, the sharpness of cruel death." This is the lodge and end of man's life, whereof Job said: "I know well (O Lord) that thou wilt deliver me over to death, where there is an house prepared for all men living," (*Job xxx. 23.*)

How many the miseries are, that be included in this misery alone, I will not take upon me to declare at this present

present: only I will rehearse what a holy man saith, by way of exclamation against death, in this wise, "O death, how bitter is the remembrance of thee? How quickly and suddenly stealeth thou upon us? How secret are thy paths and ways? How doubtful is thy hour? And how universal is thy signory and dominions? The mighty cannot escape thy hands, the wise cannot hide themselves from thee, and the strong cannot utter their strength in thy presence.

"Thou accountest no man rich, for so much, as no man is able to ransom his life of thee for money: and thou art every-where. Thou witherest the herbs, thou drinkest up the winds, thou corruptest the air, thou changest the ages, thou alterest the world, thou suppest up the sea. All things do increase and diminish, but thou continuest always at one stay. Thou art the hammer that always strickest, thou art the sword that never bluntest: thou art the snare whereinto every one falleth; thou art the prison whereinto every one entereth, thou art the sea wherein all do perish; thou art the pain that every one suffereth, thou art the tribute that every one payeth."

O cruel death, why hast thou not compassion of us, but comest stealing suddenly upon us, to snatch us away in our best times, and to interrupt our affairs, when they are well begun and brought to a good forwardness? Thou robbest from us in one hour, as much as we have gained in many years: thou cuttest off the succession of kindred and families: thou leavest kingdoms without any heirs: thou fillest the world with widows and orphans: thou breakest off the study of great clerks: thou overthrowest good wits in their ripest age: thou joineest the end with the beginning, without giving place to the middle: to conclude, thou art such an one as God washeth his hands of thee, and cleareth himself in plain words, (by the mouth of
a wise-

a wise man) saying: that " he never made thee, but
" that thou hadst thine entry into the world, by the
" very envy and craft of the devil."

What fruit and commodity may
be taken by the foresaid confi-
derations.

S E C T. IX.

THESSE are the miseries of our life, with infinite
others: the considerations whereof, a man ought
to direct unto two principal ends among others; the
one, of the knowledge and contempt of the glory of this
world: and the other to the knowledge and contempt
of ourselves: for this consideration serveth very well
both for the one and the other. But wilt thou under-
stand (in one word) what the glory of the world is?
mark and consider with attention, the state and con-
dition of man's life, and thereby shalt thou perceive
what the glory of this life is.

Tell me (I pray thee) can the glory of man, be
more long or more stable than the life of man? It is
most certain that it cannot. For this glory is an ac-
cident,

cident, which is grounded upon this life, as upon his subject or foundation: and therefore when the foundation or subject faileth, the accidents must needs fail withal, and for this cause no riches nor pleasures, no delights, can continue any longer time with a man, than until his grave, forasmuch as then faileth the foundation, whereupon all these things are built and have their stay: which foundation is our life.

Now, (tell me then) if this life be such as thou hast now heard described unto thee, viz. Short, uncertain, frail, inconstant, deceitful, and miserable, how long can the building endure, that shall be framed upon this foundation? How long can the accidents continue, that shall be grounded upon so weak a substance? When thou hast considered this point well with thyself, thou must needs say, that they shall endure no longer than the foundation and substance itself endureth: and thou must needs confess, that many times they endure not so long as we see by daily experience in the goods of fortune, which with many men have an end before their life endeth.

Now, if that saying of the poet Pindorus be true, viz. that "this life is no more but a dream of a shadow," what thinkest thou then, is the glory of this world, which is of shorter continuance than our life? What account wouldest thou make of a goodly building, in case it stood upon a safe foundation? What account wouldest thou make of an image of wax, (very richly and curiously wrought) in case it were set against the sun: where it is certain, that as soon as the wax should be molten, forthwith the form of the image would be utterly defaced, and lose his beauty? Why do we make so little account of the beauty of a flower, but because it groweth upon so weak a subject? For as soon as it is nipt off from the stalk, incontinently it loseth his fair gloss and beauty.

It is not possible to have beauty of any firm continuance, in a matter so frail and corruptible. It followeth therefore, that the glory of man, is such as the life of man is; for altho' glory do continue after the end of our life, yet what shall that glory avail him that hath no sense or feeling thereof? What doth it avail Homer now, whilst thou so highly praisest his *Iliads*? Undoubtedly no more, but as St. Jerom saith, speaking of a natural philosopher: "woe be unto thee thou natural philosopher," (said he) "that art praised where thou art not, viz. here in the world, and art tormented where thou art indeed, viz. in hell."

Other inestimable commodities mayest thou gather out of his consideration. For if thou consider all these miseries with good intention, thine eyes shall be opened forthwith, and thou shalt wonder at the blindness of men; yea, the very strongness of it, shall cause thee to say to thyself; (good Lord) what cause is there why this miserable lineage of Adam should wax proud? from whence cometh such puffing and arrogancy of mind?

Such haughty and lofty courages? So great contempt of others? Such estimation of ourselves, and so great forgetfulness of God? What cause hast thou to be proud thou dust and ashes? Why dost thou magnify and advance thyself thou silly wretch of the earth? Why dost thou not hold down thy peacock-tail, beholding thy foul feet, viz. the vileness of thy state and condition?

What cause hast thou to seek so carefully for the glory of this world, seeing it is mingled with so many miseries? What thing is there so sweet, but that it may be made bitter with the mixture of so many four and bitter sauces?

Moreover, if this life be a vale of tears, a prison of guilty persons, and a banishment of them that be condemned;

demned ; how comest thou to settle so great vanity , so great pomp and pride of the world, such gay ornament, and stately furniture of houses and families, in the place of tears ? How canst thou imagine to make this a place of pastimes and pleasures, of feasts and banquets ? How canst thou be so diligent to heap so greedily together the provision of this world, and be so forgetful of the world to come ? as if thou wert born only to live here in the earth with brute beasts, and hadst no part in heaven, with the glorious company of holy angels.

Surely, I must needs say, that thou art very much wedded to misery : and that thou comest out of a marvellous miserable stock, if so many arguments of the miseries of this world, be not able to open thine eyes, and make thee discern so gross and palpable a blindness.

THE
THIRD
MEDITATION.

*****?*****?*****

Of the hour of Death.

BUT to the intent that this consideration may be profitable unto thee, it shall behove thee to make thy petition unto God, beseeching him to grant thee some feeling of such things as are wont to pass in this last conflict, that thou mayest dispose of thy lands and goods accordingly, and direct thy life in such sort, as at that time thou wouldest wish thou hadst done.

Now, therefore that thou mayest have the better feeling in this matter, think upon it, not as thou wouldest of a thing that were to come, but (as it were) even now present: and think upon it not as a thing that appertaineth to others, but as of a thing that

that belongeth properly to thine own self : making this account, that thou liest now very sick and weak in thy bed, and in such a dangerous case that thou art utterly forsaken of thy physicians, and that they are all persuaded, that thou wilt die within a few hours.

I. Of the uncertainty of the hour of our death.

CONSIDER now first, how uncertain that hour is, in which death will assault thee; for thou knowest neither on what day, nor in what place, nor how thou shalt be disposed, when death shall come unto thee. Only this thou knowest for certain, that die thou must; all the rest is uncertain, saving that ordinarily this hour is wont to steal upon us, at such a time as a man is most careless, and thinkest least of it.

II. Of the separation of the Soul from the body at death, and of the horror of the grave.

SECONDLY, consider what an operation shall then be made, not only between us and all things which we love in this world, but also, even between the
soul

soul and the body, which have been such ancient and loving companions. If it be thought so grievous a matter to be banished out of my native country, and from the natural air, in which a man hath been bred and brought up (altho' the banished man might carry with him whatsoever he loveth :) how much more grievous then, shall that universal banishment be from all things that we have ; from our lands, from our goods, from house, from wife, from father, mother, children, kinsfolk, friends and acquaintance ; from this light, and from this common air ; yea, to be short, from all things of this world. If an ox make so great bellowing, at what time he is separated from another ox, with whom he hath been used to be yoked, and to draw in the plough : what a bellowing will thy heart then make, when death shall separate thee from all those things, wherewith thou hast been yoked and carried the burdens of this life?

III. Of the great pain, fear, and doubt, that is at the hour of Death, to consider then what shall become of the Soul and body.

CONSIDER also, what a grievous pain it shall then be to a man, when a certain representation shall be made unto his mind, foreshewing in what case his soul

soul and body shall be after his death. For as touching the body, he knoweth for certain already, that tho' it hath been heretofore never so much honoured and cherished; yet there shall no better provision be made for it, but only a hole, perhaps seven foot long; where it shall remain in company of other dead bodies. But as concerning the soul, who knoweth what shall become of it, or what lot shall fall upon it? For altho' the godly may perswade and assure themselves of the love and favour of God towards them in Christ Jesus, (by whose death they are delivered from the wrath of God, and made heirs of his mercy,) yet the wicked and unbelievers (to whom the death of Christ is not available, because they live like infidels, and die in their sins without repentance) have just cause to doubt and suspect their own estate, to fear the justice and wrath of God, and to despair of his mercy.

And as there is no greater joy and comfort unto the children of God, at the hour of their death, then to know, that their souls are in the hands of the Lord, free from all torment: so there can be no greater anguish and grief unto the wicked, at that hour, than to consider, that their souls shall pass from their bodies, into the hands of devils, to be punished in hell with endless torments.

IV. Of

IV. Of the particular account which we must make to God, at the hour of Death, of all the deeds done in the body.

AFTER this anguish, there followeth another no less than this, viz. the particular account of all our deeds done in the body, which at the hour of every man's death, must be made to God. This account is so dreadful, that it causeth even the most stoutest men that are, to tremble and quake for very fear.

It is written of a famous holy man, that being at the point of death, he began to be afraid: whereat his scholars marvelled, and said unto him; what master? are you now afraid of your account? unto whom he answered, "Yea, yea, my sons, this fear is no new thing in me, so, I have always lived with the same."

At that time, all the sins of a man's former life are represented unto him like a squadron of enemies, ready set in battle array to assault him: then are the greatest sins, and those wherein he hath taken greatest delight, represented most lively unto him, and are the cause of greater fear. Then cometh the young virgin to his mind, whom he hath dishonoured: then come the maids and household servants whom he hath solicited and provoked to lewdness.

Then

Then cometh the poor folks, whom he hath injured, and evil-treated: Then come his neighbours, whom he hath offended: Then shall they cry out against him, not the blood of *Abel*, but the precious blood of our Saviour, *Jesus Christ*; whom he hath crucified again; and whose blood he hath shed afresh, when he gave scandal and offence to his neighbour.

And if his cause must be judged according to the Law, which saith, "Eye for eye, tooth for tooth, and "wound for wound." (Exod. xxi. 24) what shall he look for, that (by his evil council, or lewd example,) hath been the occasion of the loss of a Christian soul, if he be judged by that Law? O how bitter shall the remembrance of the delights and pleasures that are past be at that time, unto him which at other times seemed so sweet? Undoubtedly, the wise man had very good cause to say: "Look not upon the Wine when it is red, "and when it sheweth his colour in the glass; for "although" (at the time of drinking) "it seemeth "delectable, yet at the end, it will bite like a serpent, and poison like a cockatrice," (*Prov. xxiii. 31, 32.*)

O that man would understand, how true a saying this is, that we have here rehearsed! What serpent's sting is there that doth not sting and vex a man, as the dreadful remembrance of his past pleasures, shall do at the hour of his death? These are the dregs of that poisoned cup of the enemy. "These be the "leavings of that cup of Babylon, that seemeth so "gaily gilded in outward appearance. (*Jer. li. 7.*)

V. How the church of Christ comforteth and helpeth the sick person, at his departure out of this world.

AFTER all this, consider, that when the physicians perceive their patient to be past recovery, and that there is no hope of longer life remaining, then (and for the most part not before) the sick man sendeth for the preacher or minister; whom (perhaps) in time of his health and jollity, he hath despised and contemned. Then he is content to be instructed by him in matters of religion, and to learn at his mouth the way of salvation. Then he desireth to be commended unto God, by the devout and godly prayers of the congregation: that by means of this divine and heavenly meat, he may be spiritually united unto Christ his head, and made a member of his mystical body.

Thus do the faithful with prayers, comfort and help the sick persons at their departure, when they are not able to help themselves, by reason of the extremity of their pain and grief, and continual increasing of their sickness, which will scarce permit nor suffer them to call upon God, or to desire of him help and succour, tho' they would fain inforce themselves so to do.

What great grief and anguish of mind shall the sick person then endure, in calling to mind his wicked and
sinful

sinful life; which at that time (especially) the devil laboureth to bring to his remembrance? How gladly wisheth he at that time, that he had taken a better way? And what a virtuous kind of life would he then determine to lead, if he might have time to do the same.

VI. Of the pangs of death, and of the great pain and agony, the Soul endureth at her departure out of the body.

CONSIDER then also, those last accidents and pangs of sickness which be (as it were) the messengers of death, how fearful and terrible they be. How at that time, the sick man's breast panteth, his voice waxeth hoarse; his feet begin to die; his nostrils run out; his eyes sink into his head; his countenance looketh pale and wan: his tongue faltereth, and is not able to do his office; finally (by reason of the hasty departure of the soul from the body) all his senses are sore vexed and troubled, and do utterly lose all their force and virtue.

But above all, the soul is then in much pain, and suffereth greatest griefs and troubles; for at that time, she is in a very great conflict and agony: partly for her departure from the body, and partly for fear of her dreadful account which is then to be made; because

she is naturally loth to depart from the body : and she liketh well her lodging, and is in very great dread to come to her account before her God.

Now, when the soul is thus departed out of the body, yet there remain two voyages for thee to make with him ; the one, to accompany the body until it be laid in the grave : the other, to follow the soul to her particular judgment, where her cause is presently to be determined. And thou hast to consider diligently what shall become of each one of these two parts

VII. Of the funerals and burying of the body, with the filthiness and loathsomness thereof, after it is dead.

CONSIDER now, in what a plight the body is, after the soul hath forsaken it : and what a worthy garment they provide to wind it in ; and what haste his friends and executors do make to get him quickly rid away out of the house. Consider also the funerals, with all the other circumstances that are wont to happen therein ; the often ringing of bells (to shew that some one is to be buried) the questioning in the streets one of another who is dead ; the accompanying of his corpse to Church, the funeral sermon, that is wont to be made in praise of him, who (haply) deserved no such commendations ; the sorrowful weeping and mourning of his wife, children, kinsfolks, servants and

and friends for him : and finally, all the other particulars that are wont to happen, until the body be laid and left in the grave, where it shall lie buried, until it be raised again by the terrible sound of the trumpet, at the general day of judgment.

And such is the great change and alteration in worldly affairs, that it may so come to pass, when some building may be made near unto thy grave (be it never so gay and sumptuous) and that they may dig for some earth out of the same to make mortar for a wall, and so shall thy silly body, being changed into earth, become afterwards an earthen wall; altho' it be at this present, the most noble body (and most delicately finished) of all bodies in the world. And how many bodies of kings and emperors (thinkest thou) have come already to this promotion?

VIII. What becomes of the Soul upon leaving the body.

NOW, when thou hast left the body in the grave, go from thenceforth and follow after the soul, and consider what way it taketh through that new region whither it goeth ; what shall everlastingly become of it for ever ; and what judgment it shall have.

Imagine that thou art now present at the judgment, and that thou seest all the whole court of heaven to expect the end of this sentence : where the soul shall give a particular account, and be charged and discharged of all he hath received ; even to the value of a
pin's

pin's point : yea, and (as our Saviour himself affirmeth) of every idle word, There, an account shall be required of his life, of his land and riches, of his household and family, of the inspiration of God, of the means and opportunities he hath had to lead a virtuous and godly life : and above all, he shall be straightly examined, what estimation he hath made of the most precious blood of Christ our Saviour, and of the use of the sacraments.

And there shall every man be judged (according to that he shall make) of the gifts and graces he hath received of God.

The third Treatise, of the consideration of Death: wherein the former Meditation is declared more at large.

THE consideration of death, is very profitable for many purposes, and especially for three. First, for the obtaining of true wisdom, that is, to know how a man ought to govern and frame his life ; for as the philosophers do say, “ in things that are ordained to “ any end, the rule and manner whereby to direct “ them, is to be taken of the same end.” And therefore, when men do either build, or sail, or do any thing, they have always their eye fixed upon the end which they pretend ; and according to the same, do frame and direct all the rest of their doings.

Now,

Now, considering that among the ends and terms of our life, death is one of them (whether we go all to take our rest) he that will endeavour to direct his in good order, let him fix his eyes upon this mark; according to the same, let him dispose and direct all his affairs.

Let him consider how poor and naked he must depart out of this world; and what a strict judgment he must pass at the hour of his death; and how he must lie in his grave all betridden, and quite forgotten of all men, and according to this end, let him consider how to frame and direct the whole order and course of his life.

By this rule, a certain holy man governed and directed his life, that said: "Naked came I out of my mother's womb, and naked must I return again to my grave," (*Job* i. 21.)

To what purpose then should I lose my time in purchasing and heaping together lands and riches, seeing nakedness shall be mine end?

For want of consideration of this our end, do grow all our errors and deaths. Hereof cometh our presumption, our pride, our covetousness, our pleasures, our niceness and delicateness, and the vain castles and towers of wind, which we build upon the sand. For if we would consider in what case we shall be in after a few days, when we are once lodged in that poor silly cottage of our grave, we should be more humble and temperate in our life.

How could he possibly have any spark of presumption, that would consider that he should be the dust and ashes? How could he find in his heart to make a god of his belly, that would consider that he shall become the worms meat? Who could ever be perswaded to occupy his brain in such lofty and fantastical thoughts

thoughts and devices, if he did but consider and weigh how frail and weak the foundation is, whereupon all his fond designs are grounded?

Who would endanger the loss and destruction of himself, in seeking after riches both by land and sea, if he considered, that at his death he should carry no more with him but a poor winding-sheet? To conclude, all the works of our life would be duly corrected and framed in good order, if we would measure and frame them out by this rule. For this cause, the philosophers said, that "the life of a wiseman, " was nothing else but only a continual cogitation " and thinking of death:" Forasmuch as this consideration teacheth a man, what thing is some what, and what is nothing, what he ought to follow, and what to eschew, according unto the end whereunto he must certainly arrive.

It is written of those philosophers called Bracmanni, that they were so much given to think upon their end, that they had their graves always open before the gates of their houses, to the intent that both at their entry and going forth by them, they might always be mindful of their journey and passage of death.

God said unto the prophet (*Jer. xviii. 2.*) that he should go down into a house where earth was wrought, for that he would there speak with him. God could have spoken with his prophet in any other place, but he chose to speak with him in that place, to give us to understand, that the house of earth (which is our grave) is the school of true wisdom; where God is wont to teach those that be his. There he teacheth them, how great the vanity of this world is; there he sheweth unto them, the misery of our flesh, and the shortness of this life.

And above all, there he teacheth them to know themselves, which is one of the highest points of philosophy that may be learned. Where-

Wherefore (O thou man) descend down with thy spirit into this house, and there thou shalt see who thou art, whereof thou art come, where thou shalt rest, and wherein the beauty of thy flesh, and glory of this world do end.

So shalt thou learn to despise all those things that the world hath in reverence; for want of due knowledge how to consider them; because the world considereth no more but only the painted face of *Jezabel*, which shined very beautifully and gayly at the window.

It considereth not the miserable and extreme parts of her, which (after that her body was devoured with dogs) GOD would have to remain whole; that thereby we might see, that the world is another manner of thing indeed than it appeareth in outward show, and that we should in such wise consider the face of it, as to be mindful also of the extreme griefs and sorrows wherein the glory of it endeth.

Secondly. This consideration is a great help to cause us to eschew and forsake sin, according as the Preacher witnesseth; saying, "Remember thy last end, and thou shalt never sin." It is a great matter not to sin, and a great remedy also for the same, is for a man to remember, That he must die.

It is reported of a certain religious man, That being sore tempted with the beauty of a woman (whom he had seen abroad in the world) and understanding that she was dead, went to the grave where she was buried, and rubbed a napkin in the stinking body of the dead woman; and he used always afterwards (whensoever the devil troubled him with any evil thought of her to take the stinking napkin, and to put it to his nose, and to say to himself: behold here (thou miserable wretch) the thing thou lovest; and behold here what end the delights and beauties of the world have. This was a great remedy to overcome this sin. And the deep considerations of death is of no less importance than it, as

St. *Gregory* saith : " There is nothing that doth so mortify the appetites of this perverse flesh, as to consider " in what plight the same shall be after it is dead."

The like story is reported of another religious man, who having no table ready provided to go to dinner, to eat somewhat for the refreshing of his weak and weary body, chanced suddenly to have a remembrance of death, which cogitation (even as though it had been a constable, or other like officer, there ready to attack him) put him in such a fear and terror, that it caused him to refrain from his meat. Consider then, how much the remembrance of that dreadful account, that we must make at the hour of our death, is able to work in in the heart of a just man, seeing it caused man to abstain from a thing that is so lawful and necessary to be done.

Certainly this is one of the most wonderful things in all the world, That men, knowing assuredly, that at the very hour of their death, a particular account shall be required of them of all their whole life : yea, and of every idle word, will (notwithstanding) run headlong with such facility into sin.

If a way-faring man, having but one farthing in his purse, should enter into an inn, and placing himself down at the table, should require of the host to bring in partridges, capons, pheasants, and all other delicacies, that may be found in the house, and should sup with very great pleasure and contentation, never remembering, that (at the last) there must come a time of reckoning ; who would not take this fellow either for a jester, or for a very fool?

Now, what greater folly or madness can be devised, than for men to give themselves so loosely, to all kinds of vices, and to sleep so soundly in them, without ever remembering that shortly after at their departing out of their inn, there shall be required of them a very strait and particular account of all their dissolute and wicked life?

Wherefore

Wherefore it is verily to be thought, that the devil laboureth all that he can, to make us utterly to neglect and forget the remembrance of our account, that we must make at the very hour of our death : because he knoweth full well, what great profit and commodity, would arise unto us by the continual remembrance of the same. For otherwise, how were it possible, that men should forget a thing that is so terrible and fearful? yea, such a thing, as they know most assuredly will come and steal upon them at their own houses? If we have but the least doubt or suspicion in the world, of loosing a little worldly riches, or of some other thing, it maketh us oftentimes very careful and watchful, and causeth us to loose both our sleep and our health.

How cometh it then, that the remembrance of death (which as well to the body as to the soul, is the most horrible and dreadful thing that may come unto us) causeth us not likewise to be very careful and watchful, in making provisions beforehand for the coming of it?

Surely, to me, it seemeth a thing very much to be marvelled at, That men should be so careful as they be, in trifles and matters of small importance, and live so negligently, and without all care, in things that are of so great importance unto them, as is their everlasting salvation or damnation.

Thirdly. This consideration of our death, is a great help, not only to provoke us to live a good life (as it hath been said) but besides that, to die well. In things that be hard and difficult, foresight and preparation before hand, is a very great help to bring them well to pass. Now, so great a leap as is the leap of death (which reacheth from this life to the everlasting life to come) cannot well be leaped, unless we make a great course, and fetch a long race to run the same. No great thing can be well and perfectly done at the first time. Seeing therefore it is so great a matter to die, and so ne-

cessary to die well, it shall be very expedient for us to die often times in our life, that we may die well at the very time of our death.

The soldiers that be appointed to fight, do first practise themselves in such feats and exercise, as whereby they may learn in time of peace what they must do in time of war. The horse also, that must run at the tilt, traverseth all the ground before, and trieth all the steps thereof, that, at such a time as he cometh to make his course he be not found new and strange in doing his feat.

Wherefore, seeing we must all run this course, forso much as there is no man alive but must die, considering also that the way is stony (as all men know) and the danger so great, that whosoever falleth, shall be tumbled down headlong into the bottomless pit of hell: it shall be requisite, that we do now tread diligently beforehand all this way, and consider particularly all the steps and places thereof, one by one, forasmuch as in every one of them, there is much to be considered. And let us not think, that it is enough to consider what passeth outwardly about the sick man's bed: but let us endeavour much more to understand, what passeth inwardly in his heart.

Of the uncertainty of the hour of Death; and what grief it is at that time, to depart from all things of this iife,

S E C T. I.

TO begin now, even from the beginning of this conflict, consider, That when death shall come upon thee, it will come at such a time, as when thou thinkest thyself in most safety, and suspectest least of the coming thereof: as we see by experience, it is wont to happen unto many, "The day of our Lord" (saith the Apostle) "shall come like a thief," 1 Theff. v. 2.) which watcheth always to come at such times, as men are most careless, and think themselves in most safety; that he may take them upon a sudden at unawares.

And so we see it happeneth most often, that even at that time, when men do least think to die, and when they are least mindful of their departure out of this life: yea, when they cast their accounts beforehand to make great purchase and buildings, and to set upon great enterprizes of many days and years, then cometh death

death suddenly upon them, and disappointeth them of all their vain hopes and designs : and utterly overthroweth all their fond imaginations and buildings, which they made in the air. And so is that saying fulfilled of the holy King. " My life " (saith he) was cut off, " like as the weaver cutteth off his thread, while I " was yet in the beginning, he cut me off, from morning to evening thou wilt make an end of me." (Isai. xxxviii. 12.

The first stroke wherewith death is wont to strike, is the fear of death. Surely this is a very great anguish unto him that is in love with this life, and this forewarning is such a great grief unto a man, that oftentimes his carnal friends do use to dissemble it, and will not have the sick man to believe it, lest it should vex and disquiet him. And this they will oftentimes do, though it be to the prejudice and destruction of his miserable soul.

King *Saul* had a very stout and valiant courage ; but after that the shadow of *Samuel* appeared unto him, and had told him that he should die in the battle, adding moreover these words, " To-morrow, both thou and " thy sons shall be with me " (1 Sam. xxviii. 19.) The fear and terror (which he conceived at these tidings) was so great, that, at that very instant he lost all his force and courage, and fell down to the ground as a dead man.

Now, what great grief will it be to a man that is in love with this life, when such like news shall be signified unto him ? For immediately upon this denunciation, there shall be represented unto him his deparrure, and perpetual banishment from this world, and from all things that be in the same.

Then shall he see, that his hour is now come, and that the dawning of that dreadful day appeareth now at his house : Wherein he shall depart from all things that he hath loved in this life. His body shall die but once,

once, but his heart shall die as often, as he shall remember the loss of all those things whereunto it beareth love and affection: forsomuch as death shall put the knife between him and them all, and make an everlasting division. The deeper root the tooth hath in the jaw, the greater grief it causeth at what time it is plucked out. Now, the heart of a wicked man, being so fast rooted in the love of the things of this life, it cannot be, but that it must needs be a very great grief unto him, when he seeth the hour is now come, wherein he must depart from them all. At that time, those things whereunto he beareth most affection, shall wound his heart most grievously: and that thing which was wont to be a comfort to him in his trouble, shall be then a most cruel torment in vexing him.

St. Augustine declareth, that at what time he had determined to separate himself from the world, and from all the pleasures and delights thereof, it seemed unto him that they all represented themselves lively unto him, and said: "What? Wilt thou leave us for ever? And wilt thou never have any more to do with us?" Consider now then with thyself, what a grief it will be to a carnal heart, when those things that he hath most loved, do represent themselves at that hour unto him; and when he seeth that he shall be spoiled of them all, in such wise that he shall be forced to say: "Now, this world have no more to do with me, neither this air, nor this sun, nor this element.

"Now, shall I have no longer conversation and comfort of my children, my wife, my house, my lands, my goods, my pleasures and delights: of all things I am now left naked and bare, now will death spoil me of them all, now is mine old age at an end, now is the number of my days fulfilled, now shall I die unto all manner of things, and they all unto me; wherefore (O thou world) I bid thee farewell;
"yea,

“ yea, my lands, my goods, my riches, I bid you farewell;
 “ well; my friends, my acquaintance, my kinsfolk,
 “ I bid you farewell; my loving wife and my dear
 “ young children, I bid you all farewell; for now
 “ (alas) we shall never see one another any more in this
 “ mortal flesh.”

Of the separation or parting of the
 Soul from the body at the hour
 of Death, and of the horror and
 loathsomeness of the grave.

S · E · C · T · II.

THERE is yet another separation after this, more terrible and dreadful than this is, *viz.* between the soul and the body, which have kept company so long time together, and have been such hearty friends. The devil hath spoiled the holy man *Job* of all manner of things, save only of his life, and it seemed unto him, that (in comparison of the spoil thereof) all the rest were of more account, and therefore he said, “ Skin
 “ for skin, all that a man hath will he give for his life,”
 (*Job* ii. 4.) This is the thing that naturally is most loved, and the separation whereof causeth much grief.

If the separation of one way-faring man from another, when they have travelled in journey together any time,

time do cause such grief and solitariness: what a grief shalt it be, when two such entire friends and companions, as the soul and body have been, are separated the one from the other, which have travelled together from their mother's womb, untill that very hour, and have so many knots and bonds of friendship between them? What a grief will it be when the spirit shall say unto the flesh, "I must now remain all alone without thee and the flesh shall likewise make answer to the spirit, saying, And in what case then shall I be without thee, seeing all the being I have, I received it of thee?" After this, it cometh naturally to a man's mind, to think what shall become of his body, when his soul is departed out of it, and in thinking thereupon, he seeth that the best hap his body may have, can be no better than to be laid in a little grave of earth. The baseness of which condition maketh him to be (as it were) astonished; for, considering on the one side what great estimation he hath made of his body in times past, and seeing on the other side, what a base and vile place that is, wherein it must now be laid: he cannot but wonder exceedingly at it. He considereth and weigheth with himself, that the lodging which they will prepare for him in the earth shall be strait and narrow: that it shall also be obscure and dark, stinking and full of worms, maggots, bones, and dead mens skulls, and (with all) so horrible, that it shall be very irksome to them that be alive, only to look upon it.

And when he seeth, that this body, which he was wont to make so much of; his belly which he esteemed for his god; his mouth for whose delights the land and sea could scarcely serve; and his flesh, for which gold and silk was wont to be woven with great curiosity, and a soft bed prepared to lay it in, must now be laid in such a filthy and miserable dunghill, where it shall be trodden upon, and eaten with foul worms, and maggots,
and

and within a few days are of as ugly a form, as a dead carrion that lieth in the fields; in so much that the way-faring man will stop his nose, and run away in great haste, to avoid the stinking savour of it; when (I say) he considereth all this, and seeth that instead of his soft bed, he must lie there, upon the hard ground, instead of his precious and gorgeous apparal, he must have there but only a poor silly winding-sheet, and instead of his sweet odoriferous perfumes and muske, filthy rottenness and horrible stench, and instead of his multitudes of delicate dishes and waiting serving-men, he must have there such an infinite number of crawling worms, and filthy maggots feeding upon him: he cannot chuse (if he have any sense or judgment remaining in him) but marvel to see unto how base a condition such a noble creature is now come, and to consider with whom he must now keep company there, even fellow and fellow like, who in his life-time had no fellow nor equal.

It is not the part of wise men to wonder at things, for the often beholding of things every day, taketh away from them (be they never so great) all admiration and wonder. And yet all this, notwithstanding, the great wise man wondered at this misery, though it be a matter whereof we have daily experience, when he said: "If man and beast do die both after one sort, what availeth it me that I have travelled so much in seeking for wisdom." If it were so, that the body (in the separation) should end in something that were of any price or precept, it would be some kind of comfort unto us, but this is a thing to be wondered at, that so excellent a creature shall end in the most dishonourable and loathsome thing in the world.

This is that great misery, where at the holy man *Job* wondered (and surely not without cause) when he said: "The tree after it is cut, hopes to revive and spring again, and if the root of it do rot in the ground, and the stock be dead in the earth, yet with the freshness
" of

“ of water it springeth again, and bringeth forth leaves
“ as if it were newly planted : but man after he is once
“ dead, withered and consumed, what is become of
“ him ?” (*Job* xiv. 7, 8.) great (undoubtedly) was the
tribute, that was laid upon the children of Adam for
sin : and the everlasting judge understood very well
what penance he gave unto man, when he said : “ Thou
“ art dust, and into dust thou shalt return again,”

Of the great fear and doubt the
Soul hath at the hour of Death
what shall happen unto it after
it is departed from the body.

S E C T. III.

HOWBEIT this is not the greatest cause of fear, that
a man hath at the hour of his death ; but there is
yet one far greater, and that is, when the soul casteth
her eyes further, and beginneth to think upon the
dangers of the world to come, and imagineth what shall
become of her hereafter.

For this is now (as it were) to depart from the
haven's mouth, and to launch into the main sea ; where
O 2 none

none other thing is to be seen on what side so ever ye look, but only heaven and the water : which is wont to be an occasion of great fear, in such as are but new seamen. For when a man considereth that eternity of worlds, which followeth after death : and with all casteth his eye into the new and strange region, which was never known nor travelled by any man alive, where he must now begin to take his journey, when he considereth also the everlasting glory or pain, which there must fall to his lot, and seeing, that wheresoever the tree falleth, there it shall remain for evermore ; and knoweth not on which of the two sides he shall fall. When he considereth (I say) all these things : he cannot but be in a very great fear and trouble of mind.

And such is the miserable state and condition of those that have not repented them of the lewd and ungodly life which they have lead : and therefore cannot persuade their hearts and consciences of remission and forgiveness ; nor assure themselves of the love and favour of God towards them. And then (no marvel) though they be vexed with grief and anguish of soul at that dreadful hour, and die doubtful, or rather despairing of their salvation. For if their own consciences accuse them, and “ their hearts condemn them :” then they have just cause to fear lest God (who is greater than their hearts, and knoweth more than themselves) should pronounce the sentence of their just condemnation.

But as for those that “ are in Christ Jesus,” (Rom. viii. 1.) whose sins are as utterly remitted, as if they had never committed any, and unto whom the righteousness of Christ is as freely and fully imputed and reckoned, as if themselves had performed and wrought it in their own persons : there is no condemnation for them to fear, and therefore no cause for them to doubt of their salvation : yea, they are sure that their “ Redeemer liveth” (*Job* xix. 25.) they know that they are
translated

translated "from death unto life," (1 *John* iii: 14.) and that when their "earthly house shall be dissolved, they have an eternal building in the heavens" (2 *Cor.* v. 1.)

Right happy therefore and "blessed are they" (as David speaks) "whose transgressions are forgiven, and whose sin is covered:" and happy are they "to whom the Lord imputeth no iniquity." (*Psal.* xxxii. 1, 2.) happy art thou "Manasseh", (2. *Chro.* xxxiii. 12.) that after thy so many abominations and wickedness, obtainedst grace to become repentant. And happy "Lazarus", (*Luke* xvi. 22.) who from thy beggary and loathsome sores, "wert carried by the Angels into Abraham's bosom" and happy O thou "thief", (*Luke* xxiii. 43.) who upon thy true repentance, unfaigned faith, and hearty prayer, from the cross whereupon thou hangedst wert the same day received "into paradise."

But, O the misery of those sinful men, that either despair or distrust of God's endless mercy, and cannot persuade themselves, to be of the number of those that are to be saved. Ten thousand times unhappy "Cain," (*Gen.* iv. 13.) that thoughtest thy sins to be more than could be pardoned. And thou unhappy "Judas," (*Matth.* xxvii. 5.) that (notwithstanding thy desperate repentance for thy damnable sins) becomest thine own executioner and from the honourable dignity of "Apostleship," (*Acts.* i. 25.) went to thine own place of everlasting perdition.

And although in case of all the wicked be not so desperate as theirs was: yet in as much as they cannot assure their hearts of God's mercy, they have good cause to fear his justice, and cannot chuse but be in great anguish and perplexity, when they consider, that in a short time their soul shall be separated from the body, and yet they know not what shall become of the same for ever.

We

We read that when "Benhadad" (*Kings* viii. 9.) King of Syria, was sick, he was in so great anguish and grief of mind, for that he knew not whether he should die of that sickness or not; that he sent to the general of his army, with forty Camels laden with treasure, unto the prophet Elisha, requesting him (with words of great humility) to rid him out of that perplexity he was in, and to put him out of all doubt, whether he should recover of that sickness or not. Now, if the love of so short a life as this is, be able to cause a man to be in such a great care and pensiveness, how great care will a wise man take, when he perceiveth himself to be in such a case as that he may truly say, that within two hours he shall have one of these two lots: viz. either life everlasting, or death everlasting? and yet he knoweth not certainly, whether of these two lots shall come unto him.

What martyrdom may be compared to such a painful anguish and grief, as this is? how carefully should every one be, to rid himself of this fear and perplexity, and how desirous to be freed from that doubtfulness and danger? put the case now that a King were taken prisoner among the *Turks*, and when his ambassadors should come to ransom him, the *Turks* would propound, that the matter should be determined by casting of lots, and that if he happened to have a good lot he should be ransomed, and go home with the ambassadors of his kingdom: but if he had a bad lot, that then immediately he should be thrown into a hot fiery furnace, which were there prepared burning and flaming before him. Tell me (I pray thee) at the time when they should be casting these lots, and putting their hands into the vessel to take them out, and all the world in great expectation, waiting what should be the end thereof, and the King himself standing there present, beholding the dreadful hap that must be allotted unto him; in what a doleful case (thinkest thou) would he then be in?

How

How troubled? how fearful? how quak and trembling? And how ready to promise and vow unto God all he could possibly do, to be quite rid out of that horrible anguish?

Now, what is all this (be it never so great) but as it were a shadow, if it be compared with this danger that we speak of? how far greater is the kingdom that we seek? how far greater is the fiery furnace that we do fear; how far more grievous is the perplexity and doubtfulness of this matter, than of the other? for on the one side, the Angels shall be there waiting for us, to carry us to the kingdom of heaven: and on the other side, the devils, to cast us unto the horrible furnace of hell: and the ungodly man knoweth not whether of these two lots shall happen unto him, which shall be determined either the one way or the other, within the space of one hour after his death. Consider therefore in what a heavy plight thy heart shall be at this last instant: how fearful, how humble, how abased before the face of him, who can only deliver thee out of this danger? how careful shouldest thou be to ease thy conscience of this anguish and torment? and how diligent to procure unto thyself that joy and peace of conscience which they enjoin, that can persuade themselves of God's love and favour towards them in Christ Jesus? how shouldest thou study and strive, to assure thy soul of her undoubted salvation; and to make thine "election sure" as the Apostle speaketh. How shouldest thou end ever (with *St. Paul*) "to have always a conscience void of offence towards God and men," (*Acts* xxiv. 16) that when the time of thy dissolution approacheth, thou mayest say with the same Apostle: (*2. Tim.* iv. 7. 8.) "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord (the righteous judge) shall give me at that day: and not to me only, but unto all them also that love his appearing."

Of the particular account we must make to God at the hour of our Death: whereby we come to understand all the errors and blindness of our whole life past.

S E C T. IV.

AFTER this anguish, there followeth yet another as great as it (namely in such persons as have lived a lewd and dissolute life) which is to come so late to think upon the account they have then forthwith to make, of all the disorders, and offences of their former life. O how wonderfully shall the wicked be confounded at that time, when the grief of their pain shall cause them to open their eyes, which heretofore the delights and pleasure of sin had closed them! in so much as they shall there clearly perceive, what false gods these were which they have served, and how deceitful those riches were which they have greatly gaped after, and how by the following that way (whereby they thought to have found rest) they find in conclusion their utter ruin and destruction. The

The servants of the King of Syira, came to apprehend the Prophet Elisha and when God had stricken them all blind, by means of the prayer of the Prophet; the Prophet said unto them: "come, go with me, and I will shew you him whom ye seek." (2 Kings vi. 19.) and when he had thus said, he carried them with him unto *Samaria*, and brought them into the market place of the city, in the midst of all their enemies: and then made this prayer again, and said: "O Lord, open the eyes of these miserable men, that they may see where they are."

Now tell me (I pray thee) when these men opened their eyes and saw whether they were come, (believing certainly before, that they went to find the party they sought for) how amazed and ashamed were they, when they say how foully they were deceived: nor what thing (in the world) could make a more lively resemblance of the procedure and deceits of our life:

We do all walk here in this world, by the way of our appetites and desires: some seek after gold; others do purchase lands; others do make great buildings; others seek for pleasures and delights; others for offices and dignities; and each one is fully persuaded, that he taketh the best and wisest way, to obtain the thing that he desireth. But when the terrible presence of death, and the danger of our account discovereth the vanity of our hopes: then finding ourselves to be in arrears for our account, we shall clearly perceive, how foully we have been deceived; and we shall see, that by following that way, whereby we ought to have found quietness and rest, we find our perdition.

O what miserable men are we? how blindly do we now wander up and down in the world? what eyes shall we then have? how shall our judgement be then altered? how far different shall it be from what it was before? then shall we plainly see, how all the things of this world is miserable, his goods false, his ways crooked,

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his

his hopes vain, his promise lying, his pleasures bitter, his glory short and vain.

Then shall we perceive (although, too late) his riches thorns and his delights poison; to be short, then shall we see, how our eyes have been closed up, and what we never knew whither we went: and (at the end of our journey) we shall find ourselves in the streets of *Samarina*, and in the snare of the judgement of God; and compassed about with all our enemies, viz. the devils and our sins.

O how shall the wicked men be confounded at that hour? and how foully shall they see themselves beguiled? how truly may every one of them say at that time, "O miserable wretch that I am, what other commodity have I now by all my pleasures past but only that I have provoked at this dreadful hour, the indignation of the judge against me, who must give sentence upon me? now, my pleasures are all dead and gone, and there remaineth of them neither relic or memory, to comfort me with all; no more, then if they had never been, yea, contrariways, they remain as thorns, that lie pricking all about my heart they make my care doubtful, they torment my woful soul now presently, and peradventure shall torment it everlastingly for ever and ever.

"This is the fruit that I have gathered of my dissolute and wanton life and of all my carnal delights.

"This is setting of my teeth on age, that my gluttonies past do cause me now to have: my pleasures and delights have now forsaken me, they are quite gone away, and will never return again; yea, perhaps (instead of pleasures that continued but for a moment) there are prepared for me everlasting horrible torments in hell-fire.

"Now, what blindness can be greater than this? how much better had it been for me never to have been born, then to have offended him, of whose help and favour

“favour I have at this present so great need? how
 “much better had it been for me, that the earth had
 “opened and swallowed me up, before I had once
 “thought to offend? O unfortunate day! O cursed
 “hour, wherein I offended the Lord! why did I not
 “consider before hand of this dreadful hour? why was
 “I not sooner mindful of this terrible judgement?
 “how were mine eyes blinded with so small a glimpse?
 “Is this the way that I took to be so certain and sure?
 “is this the end that all the honours of the world come
 “unto? What? shall all those things which I have so
 “greatly esteemed heretofore, be of so little account
 “at this present?”

After all this, there followeth also another grief as great as this, which is the fear of the account which shall then be required of us: this is one of the greatest troubles and griefs which we shall have at that time, for besides this, that is so terrible a matter, to enter into judgement with God, the very devils also and fiends of hell, will increase his fears at that hour, which before they were wont to extenuate and diminish unto us, with the hope and colour of God’s mercy. Then will they put us in mind of the greatness and profoundness of the judgements of God, and of his justice, which they will then shew to be so great, that he pardoned not his own only Son for the sins of others. “If this then be done in green-wood, what shall be done” (say they) “in dry wood?” (*Luke. xxiii. 31.*) then the wicked man shall begin to tremble and quake for fear, and say to himself; O miserable wretch that I am, if that be true which all the Scripture reporteth, viz. that God “will render to every man according to his deeds,” (*Rom. ii. 6.*) what may I hope to receive at his hands that have done so many wicked works? if the gospel say, that “every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” (*Matth. iii. 10.*) what judgements may I look for, that have brought)

forth so many wicked fruits? if it be true which the Prophet sayeth, that none "shall ascend into the hill of the Lord," but they that "have clean hands, and a pure heart:" (*Psal.* xxiv. 3, 4.) whither shall I then go, that have had such wicked hands and such a wicked heart? if the saying of the wise man be true, that "he that turneth away his ear from hearing the law, even his prayer shall be an abomination." (*Prov.* xxviii. 9.) what may I look for, that have had mine ears shut against God, and yet have had them so open to hearken after lies and vanities of the world:

Wherefore (O my omnipotent God) with what face shall I now appear before thee, and desire thee to give ear unto me: seeing thou hast so often called me, and I would give no ear unto thee; how can I request thee to receive me unto thy house; seeing thou hast so oftentimes called at my house, and I have shut my gates against thee?

How shall I find thee now at the time of my need: seeing thou hast had so oftentimes need of me, in thy poor and impotent members, and hast not found me? by what title or right may I require thee (now at the end of my journey) to grant me heaven, seeing I have spent all my life-time in the service of the devil thine enemy?

O how justly mayest thou now say unto me; thou hast served the world and the devil, get thee therefore unto them, and let them give thee thy hire.

The like answer made the prophet *Elisba*, to King *Jehoram* the son of *Achab*, who when he had spent and employed all his life in the service and worship of idols, and came in the time of his necessity to the prophet of God, requesting him of help and remedy: the prophet answered and said: (O King *Jehoram*) "what hast thou to do with him? get thee to the prophets of thy father and mother, and desire them to help thee at this time." (2. Kings iii.

13.) O how many of us do follow this wicked king, both in our life and death? in our life we serve the world, and at the point of death we call upon God. What answer may we look to have at that dreadful hour, but even the same that he hath already given in the like case, which is what hast thou to do with me, seeing thou didst never service unto me? get thee hence to thy counsellors whom thou hast followed, and to thine idols whom thou hast loved, served and adored: and speak unto them to give thee thy wages for thy service.

“When thou criest” (saith God by his prophet *Isaiah* lvii. 13.) “let thy companions deliver thee: but the wind shall carry them all away.”

At this time the sick man begins to wish, that he might have some space to repent him of his former life, and he thinketh then within himself; that if he might obtain it, O how would he fast and pray? and what great works of mercy would he do? yea, he would not content himself with every common kind of repentance, but would live the most strait and austere kind of life of all men in the world.

But alas, when he perceiveth by the increase of his sickness, that his request will not be granted, and calling to mind, what time, opportunity, and means he hath had to prepare himself for this dreadful hour, and how fondly he hath suffered the same to pass in vain, then is he wonderfully grieved and vexed for this loss; and acknowledgeth himself to be well worthy of such punishment: for that he would not be mindful beforehand of his dreadful account, but omitted to repent him of his sins, while he had time and space to do it.

O unto how many of us doth it happen, to be beguiled after this sort? spending and consuming the time, (which God hath given us to bestow in his service) in vanities and pleasures, and afterwards when we stand in most need of it, we want it. And so it happeneth unto

unto us, as it doth commonly unto the pages and servitors in the court who being allowed a candle to light themselves to-bed, do spend their candle in play all the night, and afterwards are constrained to go to-bed in darknes.

How the church or faithful congregation comforteth and helpeth the sick persons, at the time of their departure out of this world.

S E C T. V.

NOW approacheth the sick person to his last end, and the church of Christ (as a very loving and faithful Mother) begins then to help her children with prayers, and with all the means she may else possibly use.

And because his necessity is so great (for at that instant it shall be determined what shall become of him for ever) great haste is made to have the passing bell to be sounded, whereby the faithful people that shall hear the same, may be put in mind to help the sick man with their devout prayers in this his great peril and danger,

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And when they perceive his senses begin to fail, his speech to falter, his eyes to sink, and his feet to die, then the pastor is called for to minister some heavenly physic for the health of his soul, whose body they see to be past recovery.

Thus doth the godly preacher begin to instruct the sick man in the matter of salvation, and to prepare him for a better life; he first sheweth him, that the cause of his sickness is his sin and transgression, which deserveth to be punished with everlasting death: he layeth before him the fearful threatnings of God against sin, and the example of his severe animadversions and punishment of the same; that now it behoveth him to repent him of his wicked life unfeignedly, and to call incessantly, for grace and mercy.

And if he perceive him sufficiently to be cast down with the sense of his sins, and the consideration of God's justice and vengeance for the same; then doth he raise him up with the hope of his mercy, and layeth before him the sweet and comfortable promises of God in Christ Jesus: who by his bitter death and passion, hath sustained the punishment due to the sins of men, and by his holy life hath performed that righteousness which was required of them. So, that if the sick man can but lay hold on Christ Jesus with the hand of faith, if he can believe and confess, that the Son of God died and rose again for him, and for his salvation: he may as fully perswade and assure himself of eternal life, as if he had the fruition thereof already.

But if the sick man be desirous to receive the sacrament of Christ's blessed body and blood, as the pledge and earnest of his redemption and inheritance, purchased by the death of Christ, and represented by that holy ministry; then doth the pastor relieve and cheer the sick man's fainting soul, with that divine and heavenly food, whereby he is united and knit unto Christ the head, as a member of his mystical body, and whereby
he

he is ingrafted (as a living branch) into the true and living vine, which yieldeth fruit unto eternal life.

Then (as the sick man draweth on to his longest home) the Minister, with the rest of those that are present, begins to commend him in their prayers unto God, beseeching him to strengthen and increase his feeble faith to arm him with patience in this extremity, and to grant him a happy passage to the joys of heaven. Thus is the sick person relieved and comforted on every side with the blessed sacrament, and devout prayers of the faithful, at the the time of his passing out of this world, when (otherwise) he would be ready to despair of God's mercy, with the remembrance of all his former dissolute disorders, and wanton pleasures and delights, which at that time would represent themselves most lively unto him.

Into what a narrow strait (think ye) should he be brought, and what an extreme anguish and grief should he feel with the cogitation of his former wicked and licentious life: if the hope of God's favour and the consideration of those inestimable benefits, which he trusteth to receive by the means of Christ, did not rid him of that doubtfulness, and mightily comfort his perplexed conscience.

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Of the pangs of Death, and of the
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out of the body.

S E C T. VI.

AFTER this followeth the agony and pangs of death, which is surely the greatest of all the conflicts we have in this life, then his friends and executors begin to provide his winding sheet, and other things for his funerals: then they begin to say to the sick man, that the hour of his departure out of this world is now come: and therefore they counsel him, to recommend himself unto God, and to call heartily upon him, in his last time of his trouble, who hath promised to hear and help all those that call upon him, then the sick man begins to hear the woeful cries, and pitiful lamentations of his poor wife, who (now presently) begins to feel the discommodities of her new widowhood, and solitary life. Then the soul of the sick man is ready to depart out of the body, and at the time of her going, every one of his members is sore grieved and vexed therewith.

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Then

Then are the cares of the soul renewed afresh: then is the soul in a marvellous great conflict and agony, not so much for her departure, as for fear of the hour of her dreadful account, approaching so near unto her: then is the time of trembling and quaking, yea, even of such as be most stout and couragious.

It is reported of a godly man, that as he was passing out of this world, he began to tremble and fear, and was loath to die, howbeit the holy man encouraged himself, saying: "Go forth my soul, go forth out of this body, whereof shouldest thou be afraid? it is three-score and ten years that thou hast served Christ, and art thou yet afraid of death?" Now, if this holy man was afraid of his passing out of this world, who had served Christ so many years? what shall he do, who (peradventure) hath offended him so many years? whither shall he go? whom shall he call upon? what counsel shall he take? O that men understood, how great perplexity and anguish is at this dreadful hour!

Imagine now (I pray thee) in what a doleful case the heart of the patriarch *Isaac* was (*Gen. xxii, 9.*) when his father held him bound hands and feet, and laid him upon the wood to sacrifice him; when he saw his father's glittering sword over his head, and underneath him the flames of fire burning, and the servants (that might have secured him) staying at the foot of the hill, and he himself bound hands and feet, in such sort, that he could neither fly nor defend himself: in what plight (think ye) was the heart of this blessed young man, when he saw himself in so narrow a strait?

And surely, in far greater perplexity is the soul of the wicked man, at this dreadful hour: because he can turn his eyes on no side, where he shall not see occasions of great fear and terror, if he look upward, he seeth the terrible sword of the justice of God threatening him; if he look downward, he sees the grave open, ever gaping and ready for him: if he look within himself, he
sees

sees his own conscience gnawing and biting him: if he look about him, there be angels and devils on both sides of him watching and expecting the end of the sentence, whither of them shall have the prey: if he look backward, he sees his doleful wife, his little young children, his poor servants, his kinsfolk, his friends, his companions, his acquaintance, his houses, his lands, and the goods of this life, to remain all behind, and are not able to succour him in this his great distress: forasmuch as he must depart alone out of this life, and they all must remain still here.

To conclude, if (after all this) he take a view of himself, and consider what he is inwardly: he shall be wonderfully amazed and afraid; to see himself in such a dangerous and terrible state, insomuch, as (if it were possible) he would fly away even from himself.

Now (alas) to depart from the body is a thing intolerable, to continue still therein, is a thing impossible: and to defer his departure any longer, will not be granted.

All the time past seemeth unto him but as a blast of wind, and that which is to come, appeareth (as it is indeed) infinite; now what shall the miserable soul do, being thus compassed and invironed about with so many straits? O how fond and blind are the sons of Adam that will not provide in time for this terrible passage?

Of the funerals and burying of the body, with the filthiness and loathsomeness thereof after it is dead.

S E C T. VII.

LAST of all, when this great conflict is ended, the soul is violently taken away from the body, and departeth from her antient habitation; the body remaining utterly spoiled of all the beauty and qualities with which it was adorned. Now, let us consider what lot each of these two parts must have. First, consider in what case the body is after the soul hath departed out of it: what thing is more esteemed than the body of a prince while he is alive, and what thing is more contemptible and vile, than the very same body when it is dead? where is then that former princely majesty? where is that royal behaviour and glorious magnificence? where is that high authority and sovereignty? where is that terror and fear at the beholding of his presence? where is that capping, kneeling, and speaking unto him with such reverence and subjection? how quickly is all his gay pomp utterly overthrown and come to nothing, as if it had been
been

been but a meer dream, or a play on a stage that is dispatched in an hour.

Then out of hand the winding-sheet is provided and brought forth, which is the richest jewel he may carry with him out of this life: and this is the greatest recompence that the richest man in the world shall have of all his goods at that hour. I wish this his point were well weighed by every covetous man and by those that make their money their god: whose blindness and folly the Prophet reprehendeth in these words: "Be
" not then afraid when one is made rich, when the
" glory of his house is increased: for when he dieth he
" shall not carry any thing away: his glory shall not
" descend after him." (*Psal.* xlix. 16 17.)

Then do they make a pit in the earth of seven or eight foot long, (and no longer, tho' it be for Alexander the Great, whom the whole world could not hold] and with that small room only must his body be content. There they appoint him his house for ever, there he taketh up his perpetual lodging, until the last day of general judgement, in company with other dead bodies: there the worms crawl out to give him his entertainment; to be short, there they let him down in a poor white sheet, his face covered with a napkin, and his hands and feet bound fast, which truly needeth not, for he is then sure enough for breaking out of prison, neither shall he be able to defend himself against any man, there the earth receiveth him into her lap: there the bones of dead men kiss and welcome him; there the dust of his ancestors embrace him, and inviteth him him to that table and house, which is appointed for all men living. Now, what greater confession and acknowledging of our misery can we devise, than to see how many men prevent before hand, that they may not want after their death so small a benefit as this is? O greedy covetousness of the living, and great poverty of the dead, why should a man desire and gape after so
many

many things for this present life, being so short as it is, seeing so little will content him at the hour of his death.

Then the grave-maker taketh the spade and pick-ax in his hand, and beginneth to tumble bones upon bones, and to tread down the earth very hard upon him, inso-much, that the finest face in all the world, the best trimmed and most carefully kept from wind and sun, shall lie there, and be stamped upon by the rude grave-maker, who will not stick to lay him on the face, and rap him on the skull, yea, and to batter down his eyes and nose flat to his face, that they may lie well and even with the earth.

And the fine dapper gentleman, who (while he lived) might in no wise abide the wind to blow upon him, no, not so much as a little hair or mote to fall upon his garments, but in all haste it must be brushed off with great curiosity, here they lay and hurl upon him a dunghill of filthiness and mire.

And that sweet minion gentleman also, that was wont [in time of life] to go perfumed with amber, and other odoriferous smells: must be contented here to lie covered all over with earth, and foul crawling worms and maggots.

This is the end of all the gay braveries, and of all the pomp and glory of the world. In this plight do all his friends leave him, lying in that strait lodging, in that earth of oblivion, and in that dark prison, where he shall remain accompanied with perpetual solitariness, until the general day of judgement. O world, what is become of thy glory? O ye my houses, lands, and riches, where is your power? O my wife, my children, my friends, and kinsfolks where have ye now left me? how happeneth it that ye my old friends and companions do so quickly forsake me, and leave me, here in the earth thus solitary alone?

How chanceth it that the wheel of my so great prosperity and felicity is so quickly overturned and defaced?
They

They that saw Queen Jezabel, [2 Kings. ix. 35]. when she was [by the just judgement of God] eaten with dogs, when they saw that there remained nothing else of her beauty, but only her skull, and the extreme parts of her feet and hands, those [I say] that had known her before in so great a flourishing and royal estate, and saw her at that time in such a miserable plight, wondering at that so great alteration and change, demanded and said, "Is thus that Jezebel" [2 Kings. ix. 37.] and as many as passed by that way, and beheld her thus eaten with dogs, repeated the same exclamation, marvelling at so great a change, and said; "Is this that Jezabel? is this that great Queen, lady of Israel? is this she that was so mighty? she that usurped and seized the lands and goods of her subjects by shedding of their blood? is death able to bring the mighty and puissant princess, to such a base and miserable calamity?"

Now, therefore my dear brother, go down (I pray thee) with thy spirit, into the graves and sepulchres of such princes and great personages, as thou hast either known or heard of in this world, and consider, what a horrible and deformed form of their bodies is there to be seen, and thou shalt see, that thou hast good cause to make the like exclamation, and to use the same words and say: Is this that *Jezabel*? is this that amiable face, which I knew so fair and lively? Are these, those eyes that were so clear and bright to behold? is this that pleasant rowling tongue, that talked so eloquently, and made such goodly discourse; is this that fine and neat body, that was so trimly polished and adorned? is this the end of the majesty of princes sceptres and royal crowns? is this the end of the glory of the world? "O how oftentimes," (saith a wise man.) "Hath it been my chance to enter into the sepulchres of some dead bodies, where wondering, or rather being greatly astonished at the sight that I saw, I fixed my eyes
"unadvisedly

“ unadvisedly upon the shapes of the dead corpse, I set
 “ the bones in order, I joined the hands together, and
 “ set the lips in their proper places, and spake thus se-
 “ cretly to myself.

“ Behold these feet, that have travelled such crooked
 “ paths and ways; those hands also that have com-
 “ mitted so many wicked acts; these eyes that have
 “ beheld so many varieties; this mouth, that hath eaten
 “ and devoured so many delicate and superfluous
 “ meats; behold this skull of his head, that hath built
 “ so many vain castles and towers in the air; this
 “ dust and filthy skin, for whose pleasure and delight
 “ he hath committed so many sins and wickedness,
 “ and for which cause the soul of this body doth and
 “ shall (perhaps) suffer everlasting horrible torment
 “ in hell-fire.

“ This done, I departed out of that place, wholly
 “ astonished and amazed, and meeting with certain
 “ persons both men and women, young and old, I
 “ beheld them likewise, and considered, that both they
 “ and I should shortly appear in the like ugly form.
 “ and as vile and lothsome to behold, as those dead
 “ bodies are now presently. Wherefore what a fond
 “ and wicked wretch am I, to live in such wise as I do?
 “ to what end is my purchasing and heaping together of
 “ lands and riches, and my buildings of such sumptu-
 “ ous houses: seeing I shall shortly be here so poor and
 “ naked? to what end are my gay braveries and gor-
 “ geous ornaments in my apparel, and furniture of
 “ household stuff: seeing I shall shortly be here so filthy
 “ and loathsome to behold? to what end are my
 “ delicate dishes, my sugared sauces and dainty fare,
 “ seeing I shall shortly be here meat for the worms and
 “ maggots of the earth?”

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What becometh of the soul after it is departed out of the body, and of the dreadful judgement and sentence that shall be given upon it at that time.

S E C T. VIII.

Statutum est omnibus hominibus semel mori, post hoc autem iudicium. Omne verbum otiosum, quod homines locuti fuerint, reddituros rationem de eo in die iudicii.

LET us now leave the body lying thus buried in the grave, and let us see, what way the soul taketh through that new world, which is (as it were) another Hemisphere, where it findeth a new heaven, a new earth, another kind of life, and another manner of understanding and knowledge.

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The soul then (after it is departed out of the body) entereth into this new region, where those that be living never entered, a place full of fear and terror, and of the shadows of death. But now, what shall this new stranger do in this so strange a country, unless he have the guard and defence of angels for this time? "O my soul" saith St. Bernard, "what a terrible day shall that be, when thou shalt enter" (all alone) "into that unknown region, where those hellish monsters which are so terrible and ugly to behold, shall encounter and assault thee in the way? who will then take thy part? who will then defend thee? who will then deliver thee from those ramping lions, which being raging mad for hunger, do lie there in wait to devour thee?" undoubtedly this is a very fearful way: but the judgement that shall then so solemnly be given, is far more terrible. Who is able to declare how strait the decision of this particular judgement shall be? how righteous the judge? how busy and solicitous the devils our accusers? how few intercessors on our side? what a particular examination shall then be made of every point of our account? and what a long precept shall be drawn of all our whole life, and as our Saviour affirmeth: "We must then render an account of every idle word." (*Matth. xii. 36*) wherefore, "If the just man," as St. Peter saith, "shall hardly be saved, where shall the sinners and wicked men show themselves?" [*1 Pet. iv. 18*]

It is a thing very worthy to be noted, that whereas a man would think, those things that we have most loved, and for which we have taken most pains, should most help us in this great distress; it falleth out quite contrary, for they shall not only help us, but also be an occasion at that time of more pain and grief unto us, [*2 Sam. xiv. 26*]

The thing that *Abalom* [*2 Sam. xviii. 9.*] loved and esteemed above all things, was the goodly hair of his

his head, and that very hair God ordained by his just judgement, to be the cause of his death.

Now, the very same judgement is prepared for all wicked persons at that hour; that those things that every man most loved in this life, and for which he committed most heinous offences against God, the very same things shall make his account more dreadful, and be occasion of great torment unto him. There shall our children whom we have sought to enrich [whether it were by right or wrong] accuse us. There shall the naughty barlot, [for whose wanton love we have broken the laws and commandments of God,] plead against us. There shall our lands, our goods, our offices, our dignities, our pleasures and delights [which were our idols] be our hangman, and torment us most cruelly. Then shall the great God give judgement upon all the gods of Egypt, according to the matter, in such sort, that those very things wherein we have put all our glory, shall at that time be the cause of our ruin. Now, if the severity of the dreadful sentence of the great God, be answerable to our sins: alas, "who shall stand?" [*Psal.* cxxx. 3.] An antient holy Man was wont to say, that of three things he lived continually in great fear: "The first was when his soul should depart out of his body: the second, when it should be presented before the judgement-seat of the great God: The third, when the sentence of his cause should be given and propounded:" but now [which is most terrible of all] what if God shall give this most terrible sentence against thee, that thou shalt be damned for ever, to the horrible torments of hell-fire, there to continue infinite millions of years, and world without end; in what a terrible strait shall thou then be? what sorrow, what grief, what anguish shalt thou then feel? again, what triumphs and joys will the devils thine enemies make at that time.

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Then

Then shall that sentence of the prophet be fulfilled, saying : " All thine enemies have opened their mouth
" against thee : they hiss and gnash the teeth ; they say,
" we have swallowed her up : certainly this is the day
" that we looked for ; we have found, we have seen it."
[*Lam. ii. 16.*]

But, O merciful Jesus, " lighten mine eyes, lest I
" sleep the sleep of death ; lest mine enemy say, I have
" prevailed against him ; and those that trouble me
" rejoice when I am moved." [*Psal xiii. 3, 4.*]

T H E

THE
FOURTH
MEDITATION.

I. Of the Dreadfulness and Terror
of the general judgement.

CONSIDER first, what a terrible day that shall be,
in which the cause of all the children of *Adam*,
shall be thoroughly weighed and examined, the
process of all our lives diligently perused, and a general
definitive sentence given, what shall become of us all
for evermore. That day shall comprise in it all the
days.

days of all ages and times, both present, past, and to come; for upon that day, the world shall render an account of all these times: and then shall God pour out the anger and indignation which he hath gathered together in all ages. How violently shall the main flood of God's wrath and indignation break out at that day: which containeth in it so many floods of anger and wrath as there have been sins committed since the beginning of the world until that day? and therefore the prophet had good cause to say: "That day is a day of wrath, a day of trouble and distress, a day of waateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers?" [Ezech. i. 15, 16.]

II. Of the dreadful Signs that shall go before the general day of Judgement.

SECONDLY, consider what fearful and terrible signs shall go before this day; for (as our Saviour saith) before the coming of this day, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations," &c. [Luke xxi. 25.] for they shall all have [as it were] a certain feeling and understanding of their end, before they come to their end indeed; and shall tremble and quake, and begin to fall before they fall indeed.

But

But as for men, they shall [saith he] [*Luke xxi. 26.*] go up and down dry and withered, in great anguish and fear of death, hearing the terrible roarings of the sea, and seeing the great outrageous storms and tempests that shall then be stirring; and by those dreadful signs they shall conjecture, what great calamities and miseries are threatened to the world.

And, in this wise, shall they go wholly amazed and astonished, their faces pale and wan, their hearts dead before death come; and, as persons condemned before the sentence be given. For they shall measure the perils and dangers to come, by the great fear and terror they be presently in; and every one shall be so thoroughly occupied with his own affairs, that none shall think of others, no, not so much as the father of the son, or the son of the father: no man shall have to do for any other man, because no man shall be sufficient for himself alone.

The *Sybell*s do affirm, That at that time “ the beasts “ shall go bellowing and roaring through the fields and “ cities, and that the trees shall sweat blood, and that “ the sea shall cast up the fishes on the dry ground;” but if this seem incredible to any man, let him consider that there is much more spoken in the gospel. [*Luke xxi. 16.*] For it is a greater matter for men to be dried up, than for the sea to be dried up; and it is a greater matter that the virtues of the heavens should be moved, than that all creatures in the earth should be altered.

III. Of the coming of the flood of fire before the Judge: and of the dreadful Sound of the trumpet at the day of judgement.

THIRDLY, consider that universal flood of fire that shall come before the judge, and that dreadful sound of the Trumpet, which the arch-angel shall blow, to summon and call all the generations of the world to assemble together in one place, and to be present at their general and universal judgement.

And above all this, consider, with what a dreadful majesty the judge shall come whose coming is described by the prophet [*Nahum* i. 3, 4, 5, 6.] in these words;
 “ Our Lord shall come like a tempest and furious
 “ whirlwind, and the clouds are the dust of his feet,
 “ he shall take indignation against the sea, and it shall
 “ wax dry, and all the rivers of the earth shall be dried
 “ up. The hill Bashan and Carmel shall be withered,
 “ and the flower of mount Lebanon shall fade and fall
 “ away. The mountains shall quake before him, and
 “ the hills shall melt. The earth shall tremble at his
 “ presence, and the world, and all the inhabitants there-
 “ of; who shall stand before the face of his indignation?
 “ and who shall abide the fierceness of his fury? his
 “ wrath shall be poured out like a fire, and the very
 “ rocks shall become dust before him.”

IV. Of

IV. Of the strait account that shall then be required of every man.

AFTER this consider, what a strait account shall there be required of every man. "Verily [saith Job] "no man can be justified with God, and if he "contend with him in judgement; of a thousand things "that he shall charge him withal, he shall not be able "to answer unto one." (*Job ix. 2. 3.*)

Now then, what shall every wicked person think at that time, when the GREAT GOD shall enter with him into this examination, and shall there [within his own conscience] say thus unto him, come hither thou wicked and naughty man, what hast thou seen in me, that thou shouldest thus despise me, and go to mine enemies side? I have raised thee from the dust of the earth, and created thee after mine own image and likeness; I have given thee virtue and strength wherewith thou mightest have obtained my glory; but thou (despising the benefits and commandments of life, which I have given thee) wouldest rather follow the lies of the deceiver, than the wholesome counsel of the Lord thy CREATOR.

To deliver thee from this foul fall, I went down from heaven into earth, where I suffered the greatest pains, torments and reproaches, that ever were suffered in the world. For thee have I fasted, for thee have I travelled from place to place; for thee have I watched; laboured and sweat drops of blood: for thee have I suffered
S persecutions,

persecutions, scourgings, blasphemies, reproaches, buffetings, dishonours, torments, and even death itself upon the CROSS.

To be short, for thee I was born in much poverty, for thee I lived in great pain, for thee I died with intolerable torments and grief. Witness hereof are these wounds, both in my hands and feet, which are here to be seen in my body. Witness hereof are heaven and earth, before whom I suffered. Witness hereof are the sun and moon, which were eclipsed at the same hour.

Now, what hast thou done with this thy soul, which I (with the shedding of mine own blood) purchased to be mine? In whose service hast thou employed that which I bought so dearly? O foolish, wicked, and adulterous generation; why wouldest thou rather serve thy enemy with pain, than me thy CREATOR and REDEEMER with JOY? be ye astonished (O ye heavens) at this strange case, and let your gates fall down at the strangeness hereof. "For two abominations hath my people committed." (*Jer. ii. 13.*) They have forsaken me that am the fountain of living water, and refused me for another *Barrabas*. I called you oftentimes, and ye would not answer me, I knocked at your gates and ye would not awake. I stretched out my hands on the CROSS, and ye would not behold them. Ye have despised my counsels, with all my promises and threatenings. Wherefore, speak ye now (O ye angels) be you judges between me and my vineyard, what could I have done more for it than I have done?

Now, what answer can the wicked make here unto? such as be scoffers at holy and divine things, such as be mockers of virtue, such as be despisers of simplicity, such as make more account of the laws and statutes of the world than of the laws of God, such as have been deaf to hear the callings of God, unsensible to understand his inspirations, rebellious against his commandments,

ments, obdurate and unthankful for all his chastisements and benefits : what can they say? What answer can those persons make, that have lived in such sort, as if they had believed that there were no GOD? And such as have made none account of any other law, but only how to procure their own worldly interest and comfort.

“ What will ye do” (saith the Prophet *Iſa.* x. 3.)
 “ in the day of visitation, and in the desolation which
 “ shall come from far? to whom will ye flie for help?
 “ and where will you leave your glory?” What shall the glory and abundance of your lands and riches at that time avail you : but that ye may be carried away prisoners into hell, and there fall among the dead?

V. Of the terrible Sentence that the Judge shall then give against the wicked.

AFTER all this, consider, the terrible sentence which the Judge shall thunder out against the wicked, and that dreadful saying, which shall make the ears of all that shall hear it to glow and tingle.

“ His lips” (saith the Prophet *Iſa.* xxx. 27) “ are
 “ full of indignation, and his tongue as a devouring
 “ fire.” What fire shall burn so hot as these words?
 (*Matth.* xxv. 41.) “ Depart from me, ye cursed, into
 “ everlasting fire.” This is the most terrible saying that can be said to a creature : for by this departure and separation, is understood the pain which the divines
 S 2 call,

call, *Pœnam damni*, that is, the loss of all losses; which is an universal spoil of all things, and deprivation of the chiefest goodness, viz. of GOD, in whom all good things do consist. Now, whither shall those cursed wicked persons go (O LORD) that shall depart from thee? In what haven shall they arrive? what Master shall they serve? "Whosoever they be that depart from thee, shall be written in earth, because they have forsaken the vein and spring of the water of life, which is GOD." (*Jer. xvii. 13.*)

The greatest punishment that the *Romans* used to put a citizen unto, for certain grievous offences, was to banish him out of the noble city of *Rome*, and to confine him into some island apart, among some barbarous nation. Now, if it were thought so great a punishment to be banished out of the city of *Rome*, what a punishment shall this be, to be banished out of the company of GOD, and of all his elect? yea, and to be banished for ever and ever into the company of *Satan*, and of those barbarous *bell-hounds*?

"Depart from me," (saith Christ) "ye cursed," (*Matth. xxv. 41.*) as if he should say, I have invited you with my blessings, and ye would not come, now therefore take ye my curse to your despite.

"The wicked man" (saith the Prophet) "loved malediction, and it came upon him, and he refused the blessing" (that God offered unto him) "and therefore it shall be kept far enough from him."

Our Saviour cursed the "figtree," (*Mark. xi. 14.*) and immediately not only the leaves, but even also the body and roots of the tree withered away, so as it never brought forth fruit any more. In like manner shall those miserable damned persons be cursed, and utterly deprived of all hope of salvation, and of all fruit and comfort for evermore.

But whither dost thou send them, O LORD? "unto everlasting fire?" O what a bed is this for delicate

delicate and dainty persons? "Which of you" (saith the Prophet) "is able to dwell in the burning fire? which of you is able to dwell in the everlasting flame?" (*I/a.* xxxiii. 14.) what greater curse and malediction can there be than this? what calamity, what sentence, what adversity may be compared with the only shadow of this? this is that terrible and fearful fire, which the Prophet *Isaiah* setteth forth in these words. "The streams thereof shall be turned into melting pitch, it shall not be quenched night nor day: the smoke of it shall go up for evermore: it shall be desolate from generation to generation; no man shall ever pass through it." (*I/a.* xxxiv. 9. 10.)

The fourth Treatise, of the general Day of judgment, in which the former Meditation is declared more at large.

THE effects undoubtedly are very great which the fear of God worketh in the soul: "Whosoever feareth God" (saith the preacher,) "it shall go well with him at his last end, and on the day of his death he shall be blessed." And in another place he saith, "how great is that man that hath attained unto wisdom and knowledge? but be he never so great, he is no greater than he that feareth God: for the fear of the Lord hath placed his seat above all things."

"Blessed

“ Blessed is that man to whom it is given to fear the
 “ Lord, he that hath this fear, with whom shall we
 “ compare him? for the fear of God is the beginning
 “ of his love.”

All these be the words of (the preacher) whereby it appeareth plainly, that the fear of God is the beginning of all goodness, (since it is the beginning of his love) and it is not only the beginning, but also the key and persuasion of all good things: as *St. Barnard* witnesseth, saying: “ I know this for a most certain truth that
 “ there is nothing of so great force and efficacy, to
 “ keep us in the grace and favour of God, as to live
 “ at all times in the fear of him, and to eschew always
 “ all manner of proud and presumptuous thoughts.”

Now, to obtain this so precious a jewel it availeth very much, to occupy our mind in the consideration and continual remembrance of the judgment of God; and above all other things, in the consideration of that supreme and final general judgment, that shall be given in the end of the world.

This judgment is the most dreadful thing of all that the holy Scriptures declare unto us, for the things that are there signified unto us of this day are so terrible, that were it not that God himself reported them, they would seem altogether incredible. And therefore our Saviour, after he had preached and set out certain of them to his disciples, the greatness of them was such that they seemed to exceed the common credulity and faith of men; in regard whereof, he ended the matter with this affirmation, saying: “ Verily I say unto you,
 “ that the world shall not end, before all these things be
 “ fulfilled, for heaven and earth shall fail, but my word
 “ shall never fail.” (*Mark. xiii. 30. 31.*)

It is written (*Acts. xxiv. 25.*) that when (*St. Paul*) preached before the president of (*Judea*), of the terrible things of this day: the same president began to tremble and quake at the words which the *Apostle* spake, notwithstanding

withstanding that he was an infidel, and had no belief at all in this mystery.

Whereby it may appear, what terrible things those were, that the *Apostle* then spoke off, seeing that the sound of them was able to cause so great fear and trembling in a man that did not believe them.

Now, the Christian that believeth them and holdeth them for a matter of faith what a lively sense and feeling should he have in these things, when he heareth, readeth, or considereth them?

And let no man think to excuse himself pretending innocency, and saying that these threatenings are not spoken unto him, but to unjust and wicked persons, for (*St. Jerom*) was a just man, (and yet for all that) he said, "that so often as he remembered the day of judgment, both his heart and his body trembled for very fear."

The prophet (*David*) also was a just man, yea, he was a man according to God's own heart: and yet (for all that) he had so great fear of the account of this day, that he says: "O Lord enter not into judgment with thy servant, for in thy sight no man living shall be justified." (*Psal.* cxliii. 3. 2.)

The holy man (*Job*) likewise was a most innocent and just man, and yet (for all that) he lived in such exceeding fear all the days of his life, that he reporteth thus of himself, and saith: "like as he that faileth in the midst of a stormy tempest, is in great fear, when he seeth the furious raging waves coming upon him: even so have I trembled always before the majesty of God, and my fear hath been so passing great, that I was not able to abide the heavy burdens thereof."

But above all these, the *Apostle* (*St. Paul*) was a very just man, and yet (for all that) he said thus of himself, "I feel no remorse of conscience of any thing I have done amiss, and yet I count not myself safe
" and

“and secure, forasmuch as the Lord is he that shall
“be my judge.” (1 Cor. iv. 4.)

As if he had said in expresse words: many times it may happen, that (in our own sight) we find ourselves to be without blemish in our works, and yet (in the sight of God) we be far otherwise, for that which lieth hidden from the eyes of men, is not hidden from the eyes of GOD.

Unto a rude and unskilful painter, the work that he hath drawn seemeth to be very perfect: but a cunning and skilful painter, will find many defects worthy to be noted in it. Now, how far greater defects and imperfections shall the most high goodness and wisdom of God find in a creature so vile inclined as man is: who (as Job saith) “which drinketh iniquity like water.” (Job. xv. 16.)

Again, if the sword of God did find so much to be paired off in heaven, how much more shall it find in earth, which bringeth forth nothing else but brambles and briars? and who is he that hath all the corners of his soul so pure and clean, but that he shall have need to say with the prophets: *Ab occultis culpis meis mundame Domine*; “cleanse me, O Lord, from my “secreet sins.” (Psal. xix. 12.) wherefore it behoveth all men, to live in great fear and dread of this day of judgement, be their life never so just, seeing the day is so dreadful, our life so faulty, and the judge so just, and above all, seeing his judgments be so secreet and profound, that no man knoweth what lot shall fall unto him. But as our Saviour saith “two shall be in “the field, the one shall be taken, and the other forsaken, two in one bed, the one shall be taken and the “other forsaken, two grinding in one mill, the one shall “be taken and the other forsaken.” (Matth. xxiv. 40.)

In which words we may understand, that of such persons as are all of one same state and manner of life, some shall be carried up to heaven, and some thrown
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down to the bottomless pit of hell. Infomuch, as by this and many other places of holy Scriptures it plainly appeareth, that no man can account himself secure and safe (by his own righteousness or deserts) but he must rely wholly upon the mercy of God in Christ Jesus, by virtue of whose death and resurrection, the true believer may conceive an assured hope of eternal life.

Of the Dreadfulness and terror of
the general judgment, and how
righteous the day thereof shall
be.

S E C T. I.

TO consider well of the greatness of this judgment, thou must first presuppose, that there is no tongue in the world able to express the least part of the troubles that shall be upon this day: and therefore the prophet (*Joel* being desirous to speak of the greatness thereof) found his wits and senses so weak and confounded, that he began to stut and stammer like a child, and to

T

say

say: "Alas for the day! for the day of the Lord." (*Joel* i. 15.) The like manner of speech used the prophet (*Jeremiah* i. 6) "Ah, Lord God, behold, I cannot speak; for I am a child."

The meaning of the prophet, is, that being an infant, he was altogether unable to discharge so great an embassy, as he was appointed by GOD to do.

And the same manner doth the prophet (*Joel*) use even at this time, to give us to understand that there is no tongue in the world that will not stut and stammer like a child; when it shall go about to signify what things shall happen upon that dreadful day.

Upon this day GOD will reduce all such filthiness as the wicked have caused in the worlds (through their wicked works) to his due form and comeliness: and as their filthy and wicked acts have been many and great, even so must the purifying of them be proportionable to the acts committed. And so shall the world be so much beaptised by the punishment of the wicked, as it hath been defiled and disfigured through their offences.

When a man hath (by reason of some great fall) put his arm out of joint, the more grief and pain must he afterwards abide, before it can be set in joint again, and brought to its due proper place.

Now whereas the wicked have disordered all things in this world, and set them out of joint, and wrenched them out of their natural places, when that heavenly reformer shall come to restore the world, by punishment of so many disorders: how great shall the punishment be, where so many and so great disorders have been?

This dreadful day is called not only the day of Anger, but also "the day of the Lord," as the prophet (*Joel* i. 15.) termeth it, giving us thereby to understand, that all other days have been the days of men, in which they have fulfilled their own wills against the will of God, but this day is called "the day of the Lord" because

because upon this day our Lord will do his will against the will of men.

Thou doest now swear, and fore swear, and blaspheme, and God in this mean while holdeth his peace, and saith nothing unto it; but be thou well assured, the day shall come when God will break off his long silence of so many days, and of so many injuries, and will answer for his own honour, so that there be no more but two days in the world: the one is the day of the Lord, and the other the day of men.

Man (while his day endureth) may do whatsoever he listeth, and GOD will hold his peace, and (as it were) wink at all his doings. Upon this day, the King *Zedekiah* (2 *Chro.* xviii. 26) may command the prophet of God to be cast into a well, and bread to be given unto him by ounces. He may use and abuse the prophets at his pleasure, and at all these injuries God will hold his peace (2 *Kings* ii. 5.) but after this day there will come another day, and God Almighty will take king *Zedekiah* and deprive him of his kingdom: he will destroy *Jerusalem*, and bring king *Zedekiah* in fetters to *Babylon*, and there shall all his sons and friends be murdered before his face, there shall he command his eyes (which were preserved to see so many miseries) to be plucked out of his head, which done, he shall cause him to be carried in fetters to *Babylon*, and confine him into a prison, there to remain all the days of his life, so that as a man hath liberty to do upon his day whatsoever he listeth, without any restraint or impediment at all: even so will God have free liberty to do upon his day whatsoever his will and pleasure shall be, and no man shall be able to let or disturb him.

Of the dreadful and terrible Signs
that shall go before the day of
the general Judgment.

S E C T. II.

LASTLY, if thou desire to understand what manner of day shall be, consider what signs shall go before it, for by the signs thou shalt perceive what the thing shall be that is signified. First of all (*Mark. xiii. 32*)
“ But of that day and that hour knoweth no man, no
“ not the angels which are in heaven, neither the Son,
“ but the Father.”

Howbeit certain signs shall go before it, whereby men may prognosticate, not only of the nearness of the day, but also of the greatness and dreadfulnes thereof.

For (as our Saviour saith) “ before the coming of this
“ day, there shall be great wars and troubles in the
“ world: nation shall rise against nation, and king-
“ dom against kingdom, and there shall be great earth-
“ quakes in many places, and pestilence and famine,
“ and

“ and terrible things appearing in the air and other
“ great signs and wonders.” (*Matth. xxiv. 7.*)

And which is more dreadful than all this, there shall come that great and horrible persecution, so often times mentioned in the holy Scriptures, which shall be executed by the most cruel persecutor that ever the Catholic church hath had: viz. by *antichrist*, who shall impunge the church of Christ most maliciously, not only with most cruel wars and horrible torments, but also with apparent and feigned miracles. Consider, now therefore with thyself, what a terrible time that of *antichrist* shall be, when the godly *Martyr* shall offer his body to the *tormentor*, and the tormented shall work miracles before his face.

To conclude, the tribulation of these days, as our Saviour saith, shall be so great, “ as the like was not
“ since the beginning of the world to this time, no,
“ nor never shall be. And except those days should be
“ shortened, there should no flesh be saved: but for
“ the elects sake those days shall be shortened.” (*Matth. xxiv. 21. 22.*)

After these signs, (as this day of general judgment draweth nearer and nearer) there shall appear other signs more dreadful than these: in the sun, in the moon, and in the stars, of which dreadful signs, the Lord spake by his prophet (*Ezekiel. xxxii. 7. 8.*) “ I
“ will cause the stars of heaven to be darkened over thee
“ and I will cover the sun with a cloud, and the moon
“ shall not shew forth her light. And I will cause all
“ the lights of heaven to mourn and lament over thee:
“ and I will send darkness over all the land.”

Now, when these great signs and alterations shall appear in the heavens: what may we look for upon earth, which is wholly governed by the heavens?

We see in a common-weal, that when the heads that governed it, are in any tumult, all the other members and parts thereof, are also in like tumult and uproar,
and

and the whole common-weal is so tossed and turmoiled with arms and dissention.

Now, if all this body of the world be governed by the virtues and influence of the heavens, in case both the heavens and his body be altered, and out of their natural order; in what woeful case then shall all the members and parts be that depend on them? the air shall be full of lightnings, whirlwinds, and blazing stars; the earth shall be full of wide yawning cliffs, fearful tremblings and quakings, and these earthquakes (as it is thought) shall be so great and violent, that they shall be able to overthrow not only the sumptuous palaces, high towers, and strong castles, but even the very mountains and rocks themselves shall be also shaken, and quite removed out of their places.

But most of all other elements, the sea shall at that time shew greatest rage and fury, and the waters thereof shall be so high and so furious, that it shall seem that they utterly overwhelm all the whole earth.

Such as dwell by the sea-side, shall be in great dread and terror by reason of the great rising of the water: and such as dwell further off, shall be wonderfully afraid of the horrible roaring and noise of it, which shall be so extremely outrageous, that they shall be heard many miles off.

In what a pitiful case then (I pray you) shall men be in, in these days? how shall they be astonished, confounded, yea, utterly bereaved of their senses, of their speech, and their taste of all things? our Saviour saith, that at this time the people shall be in great anguish and distress; and that men shall go as though they were withered and dried up, and had no life in them, by reason of the great fear of those things that shall happen unto the world.

Then shall they say one to another what meaneth this? what do these terrible prognostications signify? what will the world at the length bring forth, that it
now

now swelleth and rageth in this furious wise? what shall the end be of all those so great tossings and alterations of all things? now [after this sort] shall men go up and down sore afraid and dismayed, their hearts failing them, and carrying their arms a cross, and looking pitifully one upon another.

And they shall be in great dread and fear, beholding one another to be so far changed and disfigured, that even that alone were enough to dismay them, although there were nothing else to be feared. All occupations and trades of the world shall then cease every where: and so shall in like manner all study, and desire of purchasing and gaining. For the greatness of the fear shall hold mens hearts so thorowly occupied, that they shall not only forget these things, but they shall also forget even to eat and drink, and to do such things as are necessary for the maintenance and sustentation of their lives. Their chiefest care shall be where to seek out sure and safe places to defend themselves from earthquakes, and from the tempestuous storms of the air, and from the inundations of the sea. And so men shall go to hide themselves in the caves and dens of wild beasts, and the wild beasts shall seek likewise to save themselves in the lodgings and houses of men, and so all things shall be tossed and turmoiled upside down, and be full of terror and confusion.

The present calamities shall afflict them very sore; but the great fear and dread of those that are to come, shall vex them worse, because they know not what the end shall be of such doleful and lamentable beginnings.

I want words to declare this matter as it were requisite to be declared, and all that is said, is much less than that which shall be indeed. We see (even now by experience) when any outrageous tempest riseth in the sea, or when any stormy whirlwind or earthquake happeneth upon the land, how wonderfully men are
disma ye

dismayed, how they tremble and be astonished, and how both their strength and wits do fail them. Now then, when the heaven, the earth, the sea, and the air, shall be wholly distempered and disordered, when in all regions and elements in the world there shall be peculiar storms and tempests, when the sun shall threaten with mourning, and the moon with blood, and the stars with their fallings; who shall be able to eat: who shall be able to sleep? who shall be able to take so much as one minute's rest, being compassed on each side with so many outrageous storms and tempests?

O how miserable and unhappy is the state and condition of the wicked, who are threatened with all these fearful prognostications!

And on the other hand, how blessed is the state of the good and godly, unto whom all these things are favours, comforts, and good tidings, of the happy prosperity so near at hand approaching then unto them? How joyfully shall they then sing with the prophet, "God is our refuge and strength, and therefore we will not fear, though the whole earth be tossed and turmoiled, and the mountains be removed, and fall into the bottom of the sea." [*Psal* xlv. 1. 2.]

"Like as ye understand" [saith our Saviour] "when the fig-tree, and all other trees begin to blossom, and to bring forth their fruit, that then the spring-time draweth near at hand: even so when ye shall see these things come to pass, then may ye perceive that the kingdom of God is at hand. Then may ye open your eyes, and lift up your head, because the day of your redemption approacheth." [*Luke*. xxi. 30. 31.]

O how joyful shall the good and virtuous then be? how well shall they think all their labours and travels employed? and on the other hand, how woeful and sorrowful shall the wicked be? and how sore shall they then condemn all the steps and ways of their sinful lives?

Of

Of the coming of the Flood of
fire before the judgment: of
the dreadful Sound of the Trum-
pet: of the End of the world:
and of the Resurrection of the
dead.

S E C T. III.

AFTER all these signs, shall the coming of the
judge approach near at hand; before whom there
shall go an universal flood of fire, which shall burn and
consume to ashes all the glory of the world; this fire
which shall be to the wicked a beginning of their pain,
and to the good a beginning of their glory.

Then shall all the glory of the world have an end:
then shall the moving of the heavens, the course of the
planets, and the generation of things cease, then shall
the variety of times, with all other things that depend
on the heavens have an end.

And

And so (*St. John*) writeth in the *Apocalypse*: "That he saw a mighty angel cloathed with a bright cloud, his face was like the sun: he had a rainbow for a crown on his head, his feet were like pillars of fire: of the which, one he set on the sea, and the other upon the land. And he saith, that this angel lifted up his arm towards heaven, and swear by him that liveth everlastingly, world without end, that from henceforth there should be no more time." (*Rev. x. 1, 2, 5, 6.*)

That is to say, that there should be no moving of the heavens, nor of any other thing that is governed by them: and (which is more than all this) there should be no place to repent us for that we have done amiss, nor any time of means to provide for the life to come.

After this fire, there shall come (as the *Apostle* saith) an archangel with great power and majesty, and he shall found a trumpet, (*1 Thes. iv. 16.*) (viz. a great and terrible voice) whose sound shall be heard over all the parts of the world, and with this trumpet he shall summon all nations to come to the general judgement.

This is that fearful voice whereof (*St. Jerom*) speaketh, saying: "Whether I eat or drink, or whatsoever I do, me seemeth always that I hear that voice sounding in mine ears, which shall say, Arise up all ye that be dead, and come to judgment."

Who shall appeal from this summons? who shall be able to avoid this judgment? whose heart shall not tremble and quake for fear, at the terrible sound of this voice? this voice shall take from death all her spoils, and cause her to restore again all that she hath taken away from the world.

And so (*St. John*) saith, that then "The sea shall restore the dead body, which it hath had; and likewise both death and hell shall restore all those bodies that they have." (*Rev. xx. 13.*)

Now what a wonderful sight shall that be, to see the sea and the earth to bring forth in all parts such variety of

of bodies, and to see so many huge armies, and so many sorts and diversities of nations and people assembled together?

There shall *Alexander* appear, there shall the *Xerxes* and *Artexerxes*, there the *Darius*, and the *Emperors* of *Rome*, and the most mighty kings and puissant princes of the world, with another manner of habit and behaviour, and with other kind of thoughts, much differing from those that they had in this life.

To be short, there shall all the children of *Adam* meet together, every one to give up an account of his own life, and to be judged according to his works. Howbeit, although all persons shall rise again at that day, never to die any more: yet shall there be a great difference between bodies and bodies. For the bodies of the just shall rise very beautiful, and bright as the sun: but the bodies of the wicked shall rise very black and filthy, even like unto death itself.

Now, what a great joy shall it be then to the souls of the just, to see their desires now fully accomplished? What a joy shall it be to see themselves (after so long a banishment) to be united and joined everlastingly in company with their most dear and loving brethren? With what joy may the soul then say unto the body, O my body and faithful companion, that hath holpen me to gain this crown, that hast so oftentimes fasted, watched, and prayed, that hath suffered with me the travel of poverty, the cross of afflictions, and the contradictions and reproaches of the world. How oftentimes hast thou spared the meat from thine own belly, to give it to the poor? how often hast thou lacked cloaths thyself, to clothe the naked? how often hast thou renounced and lost thine own right and title, for that thou wouldest not break peace, and be at dissention with thy neighbour? wherefore it is meet that thou shouldest now be partaker of this heavenly treasure, seeing thou hast holpen me to gain the same, and it is

meet that thou shouldest be my companion in this my glory, seeing thou hast been my companion in all my pains and troubles. Then shall these two faithful friends be joined together in one subject, not (as they were in this life) with contrary appetites and desires, but with a league of perpetual peace and conformity, so as they may sing and say for ever: "Behold, how good" and how pleasant it is, for brethren to dwell together "in unity." (*Psal.* cxxxiii 1.)

But on the other hand, what a heaviness and grief shall it be then to the soul of the damned person, when he shall see his body in an ugly form, as there it shall be given unto him: viz. black, filthy, stinking, and horrible.

Then shall he say: O cursed body; O beginning and end of my pains and sorrows: O cause of my damnation: now art thou no more my companion, but mine enemy: now art thou no more my helper, but my persecutor: now art thou no more my habitation, but the charge and snare of my destruction. O cursed taste, how dearly do I pay now for thy delicacies and delights? O stinking flesh, that hast thus brought me to these painful horrible torments, by yielding to thy lusts and pleasures.

What? alas! is this the body, for whose sake I committed so many sins? were these the delights of this body, that caused me utterly to cast away myself? Was it for this stinking dunghill, that I have lost everlastingly the kingdom of heaven?

Was it for this vile and filthy carcase, that I have lost for ever the glory of life eternal? O ye infernal furies, rise up now against me, and tear and rend me in pieces: for I have well deserved these horrible torments. Cursed be the day of my unfortunate birth, seeing my hap must be so miserable, as to suffer eternal torments in the most horrible pit of hell for so short pleasures and delights.

These,

These and other more desperate words, shall the damned soul speak unto that body, which she loved so exceedingly in this transitory world. But tell me, [O miserable soul] why doest thou now so much abhor that thing, which heretofore thou lovedst so well? Is not this flesh thy dearly beloved? Is not this the belly, which thou madest thy god? Is not this the face, which thou didst keep so carefully from wind and sun? Is not this the visage, which thou didst paint with so many artificial colours? are not these arms and fingers, which glittered with wings of gold, bracelets and diamonds? Is not this the body, for whose sake search was made both by sea and land, to furnish a table for it with all delicate and dainty dishes? To have a fine and soft bed, to procure curious and costly garments? Who hath now so altered thy affection? Who hath made thy body to look now so horrible and ugly, which before seemed so fair and amiable?

Thou seest here now [Christian brother] what end the glory of the world hath with all the vain pleasures and delights of the body.

Of

Of the strait account that shall be required of every man: of the coming of the Judge: of the matter of the judgement: and of the Witness and accusers that shall be there against the wicked.

S E C T. IV.

NOW, when all mankind shall be raised again, and assemble together in one place, expecting of the judge, then shall he [whom God hath appointed to be the judge over the quick and the dead] come down. And, like as at first coming, he came with very great humility and meekness, inviting men unto peace, and calling them to repentance: even so at his second coming, he shall come with very great majesty and glory, accompanied with all the powers and principalities of heaven, threatening all those with the fury of his anger, that refused to use the meekness of his mercy.

At

At this time the fear and terror of the wicked shall be so great, "That" [as the Prophet *Isaiah* saith] they "shall seek the cliffs of the stones, and the hollow places of the rocks, to hide themselves therein: for the great fear they shall have of the Lord, and of the glory of his majesty, when he cometh to judge the world," [*Isa.* ii. 19.]

To conclude, this fear shall be so great, "That" [as *St. John* saith] "both the heavens and the earth shall flee from the presence of the judge, and shall find no place where to hide themselves." [*Rev.* xxi. 1.]

Now, O ye heavens, why do ye flee away? what have ye done? why are ye afraid? and if by the heavens, be understood the blessed spirits that are in heaven. O ye blessed spirits, that are created and confirmed in grace, why do ye flee away? what have ye done? why are ye afraid? undoubtedly they are not afraid for any danger that is towards themselves, but they are afraid to behold in the judge, such a great majesty and indignation, the greatness whereof shall be able to strike all the heavens with terror and admiration. When the sea is outrageous and tempestuous, even he that standeth safe upon the shore, is in a kind of fear and admiration.

When the father goeth like a lion about his house, in punishing his bond slave, his innocent Son is also afraid, although he know right well that his father's rage is not bent against him, but against the slave. Now, what shall the wicked do at this time, when even the just shall be so greatly afraid, If the heavens flee for fear, what shall the earth do?

And if those that be wholly spirit do tremble and quake; what shall they do that have been wholly flesh?

"And if," [as the Prophet saith] "The mountains shall melt in this day, before the face of God," what stoney

stone hard hearts then have we, that [for all this] be nothing at all moved? If the goodly [cedars of *Lebanon*] be shaken, what shall become of the tender twigs of the desert? what shall the silly lamb do, when the sturdy ram doth stoop and tremble? "And " if the righteous scarcely be saved, where shall the " sinner and ungodly appear?"

Then shall the (*Romans*) behold those hands, which they have wounded with sharp nails, and that side, which they pierced with a spear; then shall the (*Jew's*) behold that blessed body, which they have procured to be crucified, and let them say, if it be not the same, which they reported that his Disciples had secretly stolen out of the grave. Thus shall the SCARS of these wounds, be a witness of the redemption and remedy, which GOD sent into the world: thus shall they serve to justify the cause of God, and to leave the wicked void of all manner of comfort and excuse, in that they refused the means of their redemption. Then shall both (*Jews* and *Romans*) have good cause to be ashamed of their outrage and cruelty: then shall they begin to strike and beat upon their breasts, in sign of lamentation: and not only they, but " all nations of the earth" (saith our Saviour) " shall then weep and lament." (*Matth.* xxiv. 30)

They shall weep, and yet the tears at that time will not serve their turn: for, inasmuch as they have contemned the riches of his mercy, now they must abide the rigour of his justice; and, because they despised the the sweetness of his savour, now must they feel the sharpness of his indignation and fury. They shall bewail their sins past, their shame present, and the torments that are to come, they shall bewail their miserable hap, their unfortunate birth and their cursed end.

For these (and many other causes) they shall weep and wail very bitterly, and as persons wholly dismayed and fettered in all parts, and without all manner of comfort and

and remedy: they shall wring their hands, and strike themselves upon their breasts.

Then shall the Judge make a division between the evil and the good; and place the goats at his left hand, and the sheep at his right. O how happy and blessed shall these persons be, that shall be thought worthy to have a place among those elected sheep! O Lord, I most humbly beseech thee, let me have tribulation here in this world: punish me here: cut me in pieces here: burn me here, so that I may there be placed at thy right hand.

Then shall the general judgment begin to be solemnized: and the causes of each one shall be thoroughly scanned and examined: as *Daniel* saith "I beheld" [saith he] "attentively, and I saw certain seats
"set in their places, and the Antient of years sat down,
"whose garment was white as snow, and the hair of
"his head like pure wool. The throne whereon he sat,
"was like flames of fire, and the wheels thereof like
"burning fire. And a river of raging fire issued and
"came forth from before him. Thousand thousands
"were attendant to serve him, and ten hundred
"thousand thousands stood waiting before him, &c.
"I beheld all this in the vision of the night, and I saw
"one coming in the clouds, who seemed to be the
"Son of man." [Dan. vii. 9. &c.]

Hitherto are the words of the prophet *Daniel*.

Whereunto (*St. John* addeth) and saith; "I saw
"all the dead great and small standing before his
"throne, and there the books were opened; and ano-
"ther book was opened which is the book of life, and
"the dead were judged according to the contents
"in those books, according to their works." (*Rev.*
ix. 12.)

Behold here [dear Christian brother] the measure
whereby thou shalt be judged! behold here the tax
and prices, whereby all things that thou doest shall be
X valued

valued and esteemed; and not by the fond judgement of the world, which have the false and counterfeit weights of *Canaan* in their hand, [*Hos.* xii. 7.] in whose ballance virtue and vice are judged to be of small weight and account. In these books are written all our whole life, and that with such care and diligence, that a word hath no sooner passed thy mouth, but it is so forthwith noted, and set in his proper register.

But of what things [think ye] will the judge require an account of us? "O Lord" [saith *Job*] "thou hast numbered all the steps of my life," [*Job* xxxi. 4.] certainly, there shall not be so much as one idle word, nor one only thought, whereof an account will not be required in that judgement. Yea, and not only of those things that we either think or do, but also of those that we leave undone: of such things I mean as we are bound to do. If thou say at the day of judgement; O Lord I have not sworn; the judge will answer, that thy son or thy servant hath sworn, whom thy duty was to have chastised and corrected.

And we shall give an account not only of our evil works, but also even of our good works, with what intention, and after what manner we did them.

Finally, [as *Gregory* saith,] "an account shall there be required of us, of every point and moment of our life, how and after what sort we have spent them." Considering therefore, that such a strait account shall be required of us, how happeneth it, that we that believe this as a most certain truth, do nevertheless live with such security and negligence as we do? wherein do we put our affiance? wherewithal do we perswade and flatter ourselves, in the midst of so many dreadful perils and dangers?

How cometh this to pass, that those persons, that have most cause to fear this dreadful day, do least fear it? and those that have least cause to fear it, do live in greatest fear thereof? Holy *Job* was a just man (for

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so God witnessed of him, with his own mouth, (*Job* ii. 3.) and yet (for all this) he lived in so great fear and dread of this account at the day of judgement, that he said: "What shall I do when GOD cometh to judge?" "and when he beginneth to question with me, what answer shall I make unto him?" (*Job* xxxi. 14.)

Surely these be words that proceed from a very sore afflicted and troubled heart. "What shall I do," saith he: as if he had said; "One care I have that troubleth me continually, one nail I carry always fixed in my heart, that will not suffer me to take my rest." "What shall I do? Whither shall I go? What answer shall I make, when God shall enter into judgement with me?" But O holy and blessed man [*Job*] why art thou thus afraid? Why art thou thus troubled and vexed? Art thou not he that said, "I have been a Father to the poor, an eye unto the blind, and feet unto the lame?" Art not thou he that said; that "In all thy life-time, thy heart never reproved thee of any wicked deed?" (*Job* xxvii. 6.) Now, being a man of so great innocency, why (O holy *Job*) art thou thus afraid? truly the cause is, for that this holy man knew right well, that GOD looked not with fleshly eyes, and that he judged not according to the judgement of men; in whose eyes oftentimes that thing shineth very gay and bright, which in the sight of God is very abominable. Thou art (O holy *Job*) very just indeed, yea, even for this cause thou art very just, because thou livedst in so great fear. This fear of this holy man (*Job*) my dear brethren, condemneth our false security.

These words of his, overthrow our vain confidence. For which of us hath at any time (in respect of this care of our dreadful account at the day of judgement) once refrained from his dinner or supper, or broke his sleep? Whereas those devout and godly persons, that think

hereupon as they ought to think, do oftentimes loose their sleep, and their appetite to their meat; yea, and sometimes more than that also.

It is related in the lives of the ancient fathers, that when one of those holy men saw one of his scholars laughing, he reprov'd him for it, and said: "What? knowing as thou doest, that thou must yield an account to God before heaven and earth, art thou yet" (notwithstanding) "so bold as to laugh?" This holy man thought, that man which looked earnestly for this dreadful account, could hardly laugh.

Now, as touching accusers and witness, there shall be no want in this behalf. For our own very consciences shall be witness, and cry out against us: all creatures which we have abused, shall be witness against us: and above all, the Lord himself whom we have offended, shall be also a witness against us; as he himself hath signified by one of his *Prophets*, saying; "I will come near to you to judgement; and I will be a witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." (*Mal. iii. 5.*)

Neither shall there want accusers against the wicked. For the *devil* himself shall be a sufficient accuser: who as (*St. Augustin* saith) shall alledge very exactly before the judge his right and title, and shall say unto him:

"O most just and righteous Judge, thou canst not of justice, but give sentence and adjudge these wicked traitors to be mine: for so much as they have been always mine, and have in all things fulfilled my will. Thine they were," (I grant,) "because thou didest create them, and make them after thy image and likeness, and redeem them by thy blood. But they have defaced thy image, and put on mine; they have refused thine obedience, and embraced mine; they

“ they have despised thy commands, and observed
“ mine: they have lived with my spirit, they have
“ imitated my works; they have walked in my steps,
“ and in each thing have followed my counsels.

“ Consider, how much more they have been mine
“ than thine, as appeareth herein, that notwithstanding
“ I gave them nothing, I promised them nothing, nor
“ laid my shoulders on the cross for them; yet have
“ they always obeyed my commandments, and not
“ thine. If I commanded them to swear and forswear,
“ to rob, and to kill, to commit adultery, fornication,
“ symony and usury, and to deny thy holy name? all
“ this they did willingly, and with great facility.

“ If I commanded them to bestow their lands, their
“ goods, their life, and their soul, for a point of honour
“ and estimation, which I perswaded them in any wise
“ to maintain, or for a false delight whereunto I invited
“ them; they did forthwith very willingly hazard all
“ this for my sake. But for thee, that art their God,
“ their Creator, and their Redeemer, that gavest them
“ their lands, their goods, their health, and life, that
“ hast offered unto them thy grace, and promised them
“ thy glory; and above all this, hast suffered a most
“ cruel death upon the Cross for them; they never
“ took the least pain and labour in the world. How
“ oftentimes hast thou come to their doors in great
“ poverty, nakedness, and full of sores? And what alms
“ haddest thou of them but awayward answer, and
“ shutting their doors in a great fury, and anger upon
“ thee, they being then more careful to feed their
“ hawks, their dogs, and their horses, and to clothe their
“ walls with hangings of tapestry, silk, and gold, than to
“ relieve, clothe and help thee? Wherefore, seeing
“ thou art a most just Judge, and knowest that this is
“ most certainly true, the very order of justice re-
“ quireth, that they should be now punished for
“ their injuries and contempts done to so great a
“ Majesty?”

Of

Of the terrible Sentence that the Judge shall then pronounce against the wicked.

S E C T. V.

NOW, this accusation being found most true, (Christ the judge) will pronounce that terrible sentence against the wicked, saying: "Depart from me ye
" cursed into everlasting fire, prepared for the devil
" and his angels. For I was hungry, and ye give me
" not to eat: I was thirsty, and ye give me not to
" drink." (*Matth. xxv. 41. 42.*)

And then shall the good go to life everlasting, and the wicked to fire everlasting. Now, who is able to express what an intolerable anguish and grief it will be to the damned persons, when they shall hear those most terrible words pronounced against them?

There

There shall they cry out to the mountains, to fall upon them, and to the hills to cover them: there shall they blaspheme, and revile, and open their sacrilegious mouths ever against God: there shall they continually curse the day of their birth, and their unhappy state; there shall their day wholly end; there shall their glory be punished; there shall their prosperity be utterly extinguished and overthrown: there shall the day of their terrible pains and griefs begin in their bodies, to continue everlastingly: as (*St. John*) signifieth in his *Apocalypse*, under the name of *Babylon*, in these words.

“ The kings of the earth shall weep and wail over
“ themselves, that have enjoyed the pleasures and
“ delights of *Babylon*, and have committed fornication
“ with her, when they shall see the smoke that riseth
“ up from their torments, and they shall endeavour to
“ keep themselves afar off for fear of them, and say:
“ Woe, woe, be unto the great city of *Babylon*, for in
“ one hour her judgment is come. And the merchants
“ of the earth shall lament, because now there be none
“ to buy their merchandise of gold and silver, and
“ precious stones. And they shall lament over her,
“ and say; Woe, woe, be unto that great city, that
“ was clothed with garments of purple, scarlet, silk,
“ and velvets, and was covered with gold and precious
“ stones, for in one hour, all this great riches shall
“ perish and come to nought.” (*Rev. xviii.*)

Wherefore, O dear Christian friends, if this must pass in this wise, let us provide for ourselves (I beseech you) whilst we have time here in this life, and let us follow the counsel which he giveth us, who would rather be our advocate than our judge, and there is none that knoweth better what is requisite for that day, than he who must be the judge of our cause. Christ, then our judge teacheth us briefly, what we ought to do in these words (*Luke. xxi. 34.*) “ Take heed” (saith he) “ that
“ your

“ your hearts be not burdened with overmuch eating
“ and drinking, and with the cares of this life : and
“ beware that, that sudden day come not upon you
“ unawares, for it shall come like a snare upon all them
“ that dwell upon the face of all the earth. And
“ therefore watch and pray at all times, that ye may be
“ worthy to be delivered from all these evils that are to
“ come, and that ye may appear before the Son of
“ man.”

Now, considering this my dear friends (I most heartily pray you) let us arise, while we have time out of this so heavy sleep, before that dark night of death fall upon us; and before this dreadful day come, whereof the prophet (*Malachy* iii. 1, 2.) saith; “ Behold, he shall come. But who may abide the day of his coming? and who shall stand when he appeareth.” Undoubtedly, that man shall be able to abide this dreadful day of judgement, that shall prevent the judge. and judge himself beforehand, as *St. Paul* saith “ If we would judge ourselves, we should not be judged.”
1 *Cor.* xi. 31.

THE

T H E
F I F T H
M E D I T A T I O N .

Of the Pains of Hell.

TH E pains of hell are to be conceived under some such corporal forms and similitudes, as the scripture hath taught us. As for the place of hell, we may imagine it to be (as it were) an obscure and dark lake under the earth, or a passing deep pit full of fire, or as a horrible and dark city, wholly burning with terrible flames of fire: in which none other noise is to be heard, but only the furious raging of hellish tormentors, and woeful lamentations of the damned persons, tormented with continual "weeping and wailing, and gnashing of teeth."

Y

O F

I. Of two principal Pains of Hell.

NOW, in this cursed place there be two principal kinds of pains, the one (which the Divines call (*Panam Sensus*) a sensible pain, and the other (*Panam damni*;) the pain of the loss of all losses. As touching the first pain, *viz.* the pain of sense, consider, that there shall be no sense, neither without, nor within a man, but that it shall suffer its proper torment.

For like as the wicked have offended God with all their members and senses, and have made armour of them all to serve sin, even so will he ordain, that they all shall there be tormented, each one of them with his peculiar torment, and pay according to his desert.

There shall the wanton and lecherous eyes be tormented, with the terrible ugly sight of the devils; the ears, with the confusion of such horrible cries and lamentations as shall be heard; *the nose*, with the intolerable stench of that filthy and loathsome place; the taste, with a most ravenous hunger and thirst; the touching, and all the members of the body, with extreme cold and fire; the imagination shall be tormented, with conceiving of the griefs present; the memory, by calling to mind the pleasures past; and the understanding, by considering what benefits are lost, and what miseries are to come.

II. Of

II. Of the Torments of the inward senses, and power of the Soul.

FINALLY, there shall all the miseries and torments (that possibly may be imagined) be heaped together upon the damned persons.

For as (*Gregory* saith) “ There shall be cold intolerable, fire unquenchable, the worm of conscience that cannot die; and a most horrible stench that cannot be abidden; there shall be palpable darkness, whips of tormentors, vision of foul fiends and ugly devils; confusion of sins, and desperation of goodness.”

Now, tell me (I pray) if the least of all these pains that are suffered here in this world, though it were but for a very small time, do seem notwithstanding so intolerable a thing; what shall it be to suffer, there at one time all these multitudes of horrible torments, in all the members and senses both inward and outward? and that not for the space of one night alone, nor of a thousand nights, but everlastingly they shall be felt, during infinite worlds. What words, what sense, what judgment is there in the world that is able to conceive and express this matter as it is indeed?

III. *Pæna damni: viz.* The Pain
to be deprived for ever of the
sight of GOD.

AND, yet this is not the greatest pain that is there suffered; for there is another pain far greater without any comparison, than all these; viz. the pain which the Divines call (*Pæna damni.*) the pain of loss or deprivation, which is to be deprived of the sight of God, and of his glorious company for ever and ever. And albeit this pain be common to all the damned; yet, shall it be much more grievous unto them, that have had better means and opportunity than others, whereby to enjoy this felicity. As namely, all counterfeit Christians, to whom the gospel hath been preached; and especially, all naughty religious or Ecclesiastical persons, who, as they have had greater means and provocations, to obtain this everlasting felicity; even so shall they be more vexed and grieved for the loss thereof.

IV. In

IV. In Hell, besides the general Pains, there be also particular Pains, proportionable to the quality of every Sin, not forgiven in this life.

THESE are the pains that do generally appertain to all the damned. But, besides these general pains, there be other particular pains, which every one of them shall also suffer, according to the quality of his sin. For there shall be one kind of pain for the proud man, another for the envious, one for the covetous, and another for the lecherous; and so in like manner for all other sins.

In which punishment, the wisdom and justice of GOD shall wonderfully appear, in that among such an infinite number of sins and sinners; he shall be able to judge very perfectly all the excess of each one, and shall measure (as it were in a balance) the pains proportionable to their sins. As the wise man saith, *Prov. xvi. 11.*) "The judgement of the Lord are by weight and measure." O what a doleful thing shall it be to the wicked, when they shall see, how God will then pay them home in the very joints?

And how delightful shall it then be to the just, when they shall see such a wonderful just proportion observed, in

in allotting pains and torments, among such a great multitude of sins: There shall the pain be taxed according to the pleasure and delight received; and the confusion according to the presumption and pride; the poverty, according to the superfluity and abundance; the hunger and thirst, according to the gluttony and delicate dainty fare in their life-time.

And in this wise did GOD command that naughty woman to be punished, which is mentioned in the *Apocalypse*, who sat upon the waters of the sea, holding a cup in her hand full of poysoned pleasures and delights: against whom was thundred out from heaven, that terrible sentence which said: "Look how much she hath extolled herself, and enjoyed her pleasures and delights: even so proportionable give her torments, and wailing, and lamentations."

V. The Eternity of the pains of Hell.

UNTO all these pains and torments, there is added an eternity or everlastingness of suffering them, and this is (as it were) the seal and key of them all; for all the rest were somewhat tolerable, if they might have some end, forasmuch as nothing is great that hath an end. But to be tormented with most horrible pains, that have neither end, nor ease, nor mitigation, nor declination, nor change, nor hope that ever they will finish or have an end, neither the pains, nor he that giveth

giveth them, nor he that suffereth them, but to be (as it were) a perpetual banishment, never to be remitted; this is a matter able to make a man besides himself, that should consider it deeply, and with good attention.

Of this eternity, and everlasting suffering of these pains and torments in hell, cometh that horrible hatred which the damned have against GOD, and those blasphemies which they shall utter with great despightful rage against him.

For when they shall be in utter despair of his amity and friendship, when they shall not know that they shall ever be received again into his grace and favour, and that of all their most grievous and horrible torments, shall never be diminished or asswaged: again, when they shall consider, that God is he that doth thus torment and punish them, and that He is He that fettereth them from above, and keepeth them prisoners in that fiery tormenting chain, they will be in such an exceeding anger and rage against him, that they will never cease day nor night, blaspheming his holy name.

The fifth Treatise of the considerations of the Pains of Hell, in which the former Meditations is declared more at large.

THE consideration of the pains of hell is greatly profitable for divers and sundry respects.

First, it moveth us patiently to be as the affliction of this life, when we consider that we are chastened and

and corrected here, lest we should be condemned in the world to come.

And therefore it is, that the saints of GOD have cheerfully suffered the Crosses and calamities that were inflicted upon them, knowing that they are the way to the kingdom of heaven; and that the "light affliction, which is but for a moment, worketh for them a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.)

This consideration helpeth us to overcome the temptations of the enemy, when [at the first entry of any evil thought] we do forthwith call to mind the horror of these pains. For by this means we do quench the flame of delight before it burn, with the remembrance of the horrible flames of hell-fire, which shall burn for ever and ever.

According hereunto it is written of an ancient parent, that being [upon a time] tempted by the enemy of mankind with an evil thought, he laid his hand upon certain burning coals, to try whether he could endure that little heat; and perceiving that he was not able to abide it, he said unto himself: "what: if I cannot abide this little heat for so short a time? how shall I be able to abide the horrible fire of hell, which shall endure everlastingly, world without end!" This consideration helpeth also, to provoke and stir up in our hearts the fear of God, which is "the beginning of wisdom," and the original of charity; and next [after charity itself] it is the greatest bridle we can have, to keep us from all sin and wickedness. Above all this consideration helpeth [very much] to make us to be afraid of sin, considering what a miserable reward is ordained for it; viz. death everlasting. Wherefore, it is much to be marvelled at, how the Christians that do believe, and openly confess this to be true, dare commit any sin against God. Two great wonders have happened in the world in these kind of things; the one is,

is, that whereas our Saviour hath wrought so many miracles, as he did here among men; there be yet a number of men that do not belive him; the other is, that of such as be Christians, and do believe him there be yet [nevertheless] so many of them that dare offend him.

Certainly, it was a wonderful matter, that when our Saviour [among other wonders] had wrought that great miracle, in raising up *Lazarus* from the dead, when he had been dead for the space of four days: [*John xi. 45. 40.*] yet there were many of them, that were there present at the doing thereof, that would not believe in him. And it is also wonderful, that whereas men do now believe by reason of his preaching, that there is pain and glory everlasting: all this belief and preaching notwithstanding, there be yet so many Christians that dare offend him. It is a wonderful matter to see, after so many great miracles, so great infidelity: and it is no less wonderful to see, after so great faith, such corrupt and wicked lives. But because this proceedeth rather of the want of consideration, than of the want of faith; it is therefore a profitable exercise, to consider and weigh diligently those things that our faith relateth unto us? to the end, that by understanding the grievousness of the pains of hell, we may live more warily, and be the more afraid to commit any sin, whereby to deserve such great and everlasting pains.

Of two kinds of Pains that are in Hell.

S E C T. I.

AND although the pains in hell be innumerable : yet they all in conclusion (as we have said) are reduced to two, which are *Pæna Sensus. et Pæna damni* : the pain of sense, and the pain of loss. The pain of sense, is that which tormenteth the senses and bodies of the damned ; and the pain of loss, is to be deprived (for ever) of the sight and company of God.

These two kinds of pains, are answerable to two enormities and disorders that are in sin ; wherefore of one is the inordinate love of the creature, and the other is the contempt of the Creator. Now unto these two enormities, do answer these two kinds of pains in hell.

To the love and sensual delight which is taken in the creature, doth answer the pain of sense, that like as the sense hath taken delight against the commandment of God ; even so with the grief of the pain, it may make recompence for the enormity of his offence.

And

And to the contempt of God, doth answer the loosing of God for ever. For seeing that man doth first forsake God, reason it is, that he should likewise be forsaken for ever of GOD. And because among these two evils, the last, (which is the contempt of God) is without all comparison greater than the first, therefore the pain of loss, which is answerable to this iniquity, is without all comparison far greater than the pain of sense.

And to begin now with pains of the outward sense. The first pain is the horrible fire in hell, which is of such a great vehement heat and strength, that (as *St. Augustin* saith) "This fire here in this world" [in comparison of it] "Is as it were but painted fire." This fire shall torment not only the bodies of the damned, but even the souls also: and it shall torment them in such sort, that it shall not consume them. Which is so provided, to the intent that the pain may be everlasting, and continue for ever. The which everlasting continuance is (as *St. Augustine* saith) "is wrought by a special miracle:" for God, [who hath given to all things their natural properties] hath given this special property unto the fire of hell, that it shall in such wise burn and torment, that it shall not consume.

Consider then, what an intollerable pain it shall be to the damned, to be always living in such an horrible and everlasting tormenting bed, as this is.

And that thou mayest the better conceive the same, imagine with thyself, what a grievous pain it would be unto thee, if thou should be cast into a great scalding cauldron when it boileth most fervently and is in the greatest heat; or into some hot glowing oven, such a one as that was which *Nebuchadnezzar* (*Dan. iii.*) caused to be set on fire in Babylon, the flames whereof ascended forty and nine cubits in height.

And hereby shall thou have some kind of conjecture and guess [of that raging hot fire] which is hell. For if the fire here in this world, which as we have said is [in comparison of that fire] but as it were a painted fire, yet doth so sore burn and torment; what shall that fire in hell do, which is a very lively tormenting fire indeed? I think it is not needful to pass any further in the consideration of the pains of hell; but even to stoop here, if a man would stay himself a little while in consideration of this pain, and make a pause here, untill such a time as he hath considered this matter, as the thing itself requireth.

Unto this pain is joined another directly contrary unto it, although no less intolerable; that is, an horrible extreme cold, far exceeding [without comparison] all the cold in this world, which shall be given (as a miserable refreshing) unto those that burn in that raging heat.

And they shall pass (as it is written in the xxiv. chap. of *Job*) from the snowy waters, unto the fiery heats: that there might be no kind of torments, whereof they should not taste; that would be tasting of every kind of wanton pleasure and delight.

They shall not only be tormented with extreme fire and cold, but also by the very devils themselves, which shall torment them with most horrible shapes of wild beasts, and terrible monsters, wherein they shall appear unto them. And they shall (with their most horrible and ugly looks) torment the adulterous and lecherous eyes, and such as have painted themselves with artificial colours to become the beautiful snares of the devil.

This pain of the horrible and ugly sight of devils is far greater than any man can imagine. For if it be evidently known unto us, that some persons have lost their senses, and that some have been also stricken dead, by means of the dreadful sight or imagination of fearful things: yea, and that sometimes the very suspicion there-
of

of alone, hath caused many men to tremble and quake in such sort, that the very hair of their heads did stand upon end: what shall the terror and fear of that dark lake be, which is full of so many horrible fiends, and dreadful hellish monsters, as there the damned shall behold with their eyes? And we may the better consider, how ugly and horrible the form of the devil is, in that God himself describeth him unto us, by such terrible shapes in the holy scriptures. As in (*Job xli. chap.*)

“ Who shall discover the face of his garment? and
 “ who shall be so hardy as to look into his mouth? and
 “ who shall open the gates wherewith his face is cover-
 “ ed? his teeth are terrible round about: his body is as
 “ it were a shield of steel, covered over with scales, and
 “ that so close rivetted and joined together, that not so
 “ much as a little hair can pierce through them. His
 “ sneezing is like a lightening of fire, and his eyes are
 “ glowing red, like the eye-lids of the morning. He
 “ casteth out of his mouth flakes of fire like burning
 “ torches: and out of his nostrils reeketh smoke, as
 “ it were from a boiling pot. With his breath he is
 “ able to set coals on fire, and raging flames do issue
 “ out of his mouth.

Now, what a terrible sight will this be to the damned in hell. to behold such an horrible and ugly monster, as is here figured unto us by these similitudes?

Unto the torment of the eyes is added another very terrible pain: for torments of the nose, *viz.* an intolerable stench, which shall there be ordained to punish carnal and worldly persons; that used sweet savours and perfumes superfluously here in this life. And so doth GOD threaten by his prophet, (*Isaiah. iii. 16*) “ Be-
 “ cause the daughters of Sion are haughty, and walk
 “ with stretched out necks, and with rolling eyes,
 “ walking and mincing as they go, and making a
 “ tinkling with their feet, because they make ostenta-
 “ tion

“ tion of their pomp and riches among the poor and
 “ naked : therefore the Lord will pluck off their hair
 “ from their heads, with all their profane attires, and
 “ give (them instead of their great odours) horrible
 “ stench ; and instead of their gorgeous girdle, a rope ;
 “ and instead of their curled hair, a bald scull ; and
 “ instead of their stomacher, a rough hair-cloth.” This
 is the pain that is due unto the odoriferous savours, and
 gay ornaments of worldly men and women.

That we may the better conceive somewhat of this
 kind of pain, consider that terrible kind of torment,
 which a certain cruel *Tyrant* invented to put men to
 death withal, “ who took a dead body, and caused it
 “ to be laid along upon him that was living, and bind-
 “ ing the dead body and the living body very fast to-
 “ gether, he let them continue both joined thus
 “ together until such time as the dead body had killed
 “ the living body, with the filthy stench and venom
 “ that issued from it.”

Now, if this seem to thee so horrible a torment,
 what a torment shall that be (thinkest thou that shall
 proceed from the stench of all the bodies of the damned,
 and from that abominable place, where the wicked shall
 remain in a most horrible continual stench for ever ?

There shall these words of *Isaiah* be verified in
 every one of the damned : “ Thy pomp is brought
 “ down to the grave, and the noise of thy viols : the
 “ worm is spread under thee, and the worms cover
 “ thee.” (*Isaiah* xiv. 11.)

And if this pain be appointed for the nose with what
 pains shall the ears be tormented, wherewith greater
 sins are committed ? the ears shall be tormented with
 hearing of perpetual horrible cries, clamours, lamen-
 tations, and blasphemies, which shall sound in that
 place. For like as in Heaven, there shall be none
 other sound heard, but only a continual alleluia, and
 praises of God : even so shall there none other sound be
 heard

heard in this infernal house of tormentors, but only blasphemies and cursings of God, and a disordered horrible melody of infinite jarring noises, roaring, crying, and howling, at the terrible sound of the hammers, and strokes of the hellish tormentors, wherein shall be such confusion and variety of noises, such great howlings and lamentations, among all of that miserable prison; that all the noise that was made at the destruction of *Troy* or burning of *Rome*, was nothing in comparison of that which shall be heard among the damned in hell.

And, that thou mayest conceive somewhat of this horrible pain, imagine with thyself, that thou didst pass by a very great deep valley, that were full of an infinite number of prisoners, some hurt, some wounded, some sick, and that they were all crying, roaring and howling, each one in horrible wise after this manner, both men and women, young and old; tell me (I pray you) what wouldst thou think of this so great roaring and confusion? Now, what may we think of that most horrible crying and roaring in hell, of such an infinite number of damned persons, which shall do nothing else but cry, roar, blaspheme and curse GOD and his saints eternally? What gally is there in the world, so full fraught with runaways and bond-slaves, as that horrible place of hell is? These are the mattins which there are sung; this is the miserable chapel of the prince of darkness: these be his musicians and singing of whose brotherhood and paternity shall all slanderers and backbiters be, with all such as have given ear to the lies of the devil.

Neither shall the tongue and delicate taste fail of their torments in hell. For what a great thirst was that, when the rich glutton (mentioned in the gospel) suffered among the flames of his tormentors? What doleful cries and clamours did he make to the holy patriarch *Abraham*, requesting of him one only drop of water, to cool his tongue that burned so awfully (*Luke* xvi. 24.)

Of

Of the Torments of the inward
senses and powers of the Soul.

S E C T. II.

ALL these pains of the outward senses of the body, are certainly very grievous, but the pains of the inward senses of the soul shall be much more grievous. For those inward senses shall be more or less tormented, according as the sinners have been more or less negligent in this life, eschewing the occasions of sins. First of all therefore the imagination shall there be tormented with a vehement apprehension of those pains; that it shall not be able to think upon any thing else, but only upon the pains that they suffer. For if we see by experience, that when a grief is intensive and sharp, then we are able (though we would) to separate our cogitation from the same, because the grief itself occupieth the imagination so strongly, that it cannot think upon any other thing, but only upon that which is the cause of our grief. How much more may we assure ourselves this to be true
in

in hell, where the grief and pain is (without all comparison) much more intollerable, than all the griefs and pains of this world? By this means therefore, shall the imagination continually quicken and renew the grief; and likewise the grief, the imagination; and so the torment of the damned person shall be renewed and increased on every side.

These shall be the continual meditations of them, that would not (while they lived) call to mind these pains. So, as they would not think upon these pains here, and so [by thinking upon them] bridle their affections in this life, shall suffer them there as a punishment for their offences.

The memory shall likewise torment the damned persons, when they shall there call to remembrance their old happiness and prosperous state, and withal, the pleasures and delights of the life past, for which they do then abide such horrible torments. There shall they plainly perceive, how dearly they pay for their miserable gluttony and delicate cheer; and what a sharp sauce is ordained for their dainty sugared morsels, which seemed before so sweet and delightful unto them.

Among all kinds of adversities one of the greatest is [as a wise man saith] “to have been once in prosperity, “and afterwards to fall into misery.” Now, when the rich and mighty personages of this transitory world, do look backward, and call to mind their former prosperity, and abundance of their lives past: when they see how [after that abundance] there succeedeth such a great barrenness and dearth, that they shall not have so much as one only drop of cold water given unto them; when they see all their pleasures turned into pains, all their delicacies into miseries, all their sweet perfumes into loathsome stench, all their music into lamentations; what torment can be so great, as the very remembrance of these things shall be at that time unto them?

A a

Howbeit,

Howbeit, they shall yet have a far greater torment, when they shall compare the continuance of their former pleasures, with the continuance of their present pains; when they shall see, how their pleasures have endured but a moment; while on the other hand, their pains shall endure for ever and ever.

Now, what a terrible grief and anguish of mind shall it be unto them, when [by casting up their accounts] they shall perceive, that all their life-time was but a meer shadow and dream, and that for their wanton delights and pleasures, that were so soon finished, they shall suffer most horrible pains and torments, that shall never end.

These are the pains that the damned persons shall suffer in the memory by calling to mind their wonted prosperity. But the pains which they shall suffer in their understanding, when they shall consider the everlasting glory that they have lost, shall be far greater.

From thence cometh that worm that is always gnawing at their consciences: which [as the holy scripture doth so often threaten] shall lie day and night biting and stinging, and feeding continually upon the bowels of the damned. And as the worm breedeth in the wood, and is always eating in the wood, wherein it was bred; even so, this worm of conscience proceedeth from sin, and is ever striving and setting itself against the same sin, whereof at the first it was engendered.

This worm of conscience is a certain despite and raging repentance, which the damned shall have forever, when they shall consider what they have lost, and what good opportunity and means they have had in this life not to loose it. This opportunity shall be for ever before their eyes, and this worm of conscience shall be always gnawing their bowels, causing them to use this or the like complaint

“ O what an unfortunate wretch am I, that had
“ time and opportunity to gain that so blessed state,
“ which

“ which saints and angels do enjoy in the kingdom
“ of heaven, and would not use the benefits there-
“ of? Alas, a time there was when this felicity was
“ offered unto me, and I was exhorted and desired to
“ receive it, yea, it was frankly given unto me, and I
“ would not accept it. For the only acknowledging
“ of my sins with sorrow and contrition, they had all
“ been forgiven me. For the only asking forgiveness
“ of God, it had been granted me. For the only
“ giving of a cup of cold water to the poor, I had had
“ life for ever granted unto me. And now” [curled
creature that I am] “ I shall fast for ever, now alas
“ shall I weep and lament for ever, and repent me
“ of that which I have done for ever, and all shall be
“ utterly without any fruit.

“ O how idle and sinfully have I passed away my
“ time, which shall never return again? What great
“ benefits received I of the world, that might allure
“ me to hazard and lose the eternal felicity and
“ blifs of heaven? Although the world should have
“ given me all the rich offices, manors, lordships,
“ kingdoms, pleasures, and delights that it had,
“ although I might have enjoyed them so many years
“ as there be sands in the sea: all this were nothing,
“ in comparison of the last pain and torment which I
“ now here do suffer. And whereas I have not had
“ the true fruition of any of these things, but only a
“ little shadow of a fugitive vain pleasure: for this
“ must I now suffer everlasting torments here in hell.
“ O unhappy pleasure; O cursed change; O unfortunate
“ hour and moment wherein I thus blinded myself!
“ O what a stupid creature have I been? O what a
“ miserable wretch and villarious caitiff am I? O a
“ thousand, yea, a hundred thousand times unhappy,
“ that have so fondly deceived myself!

“ Cursed be he that decived me; cursed be he that
“ should have corrected me, and did it not. Cursed

" by my father and mother, that so wantonly brought
 " me up : cursed be the milk that I sucked ; cursed be
 " the bread that I did eat, and life that I have lived.
 " Cursed be my birth and my nativity, and cursed be
 " all creatures that were any helpers or means to bring
 " me to any being ! O how happy and fortunate are
 " they, that had never any being, and they that were
 " never born. Happy are the wombs that never
 " conceive, and happy are the breasts that never gave
 " suck."

After this manner shall the miserable damned
 wretches curse all creatures, and chiefly them that were
 the cause of their damnations. The father and the son
 being fast manacled together, in the midst of those
 great and horrible flames, shall curse one another with
 most furious rage and despite. Then shall the father
 begin to say unto the son whom he hath begotten ;
 " Cursed be thou my son ; for I to leave thee wealthy
 " and rich, became an usurer ; and for usury am I
 " now here in hell damned." Then shall the son
 likewise say unto his father ; " Cursed be thou my
 " father, for that thou imagining to enrich me, hast
 " been the cause of my damnation, in that thou
 " diddest leave me evil gotten lands and goods, and
 " for the wrongful keeping of them, and not making
 " due restitution to the right owners, am here now
 " alas damned for ever and ever." Above all this,
 how great shall the pains and torments of the malicious
 and evil disposed will of the damned be ? there shall be
 in the will, a continual and outrageous malicious envy,
 against the glory of GOD and his chosen, which
 shall be evermore biting and stinging at their entrails,
 no less than the worm of conscience, of which we
 spoke before ! Of this pain speaks the Psalmist, saying ;
 " The wicked shall see it, and be grieved ; he shall
 " gnash with his teeth, and melt away : the desire of
 " the wicked shall perish." (*Psal.* cxii. 10.

They

They shall also have such a great abhorring and hatred against God, because he detaineth and punisheth them in that place; that like as a mad dog stricken with a spear, turneth again in great fury to bite and gnaw it; even so would the damned (if they might) tear and rent God in pieces; because they know that it is he that pricketh them with his terrible spear, and that it is he that stricketh and tormenteth them from above, with the dreadful sword of his justice.

They have also a great obstinacy in wickedness: for they are not sorry either because they are wicked, or because they have been wicked, but rather they wish that they had been worse. And if they be sorry for their wicked life, it is not for any love they bear unto God, but for the love of themselves, that so they might have escaped these horrible torments if they had lived otherwise. Besides this, they have also a perpetual desperation; for that they think so evil of God, and of his mercy, that they have no manner of hope therein, that ever he can pardon them, and also for that they know for certain, that their most grievous pains and torments shall never have any mitigation or end!

This is the cause of their so horrible blasphemies, and of their despightful railings against GOD. For as they have no hope in him, so do they seek to be revenged of him as much as they can, with their outrageous and malicious railing tongues!

Of the pain which divines call
Pæna damni: that is, the pain
of the loss of GOD.

S E C T. III.

WHO would think that after all these pains here before rehearsed, there were yet more to be suffered? and yet (nevertheless) it is certain, that all these pains in comparison of that which we have now to speak of, are as it were nothing. Consider then what a wonderful pain this is like to be, seeing that such horrible torments as we have before mentioned, may be called nothing, if they be compared with this torment. For all the pains that we have hitherto spoken of, appertain (for the most part) to the pain of the sense. But besides all these, there is yet another pain called the pain of loss; (which we touched before) the which without all comparison, is far greater than all the other, as it may well appear by this reason.
For

For pain is nothing else, but only a privation of some good thing that was either had, or in hope to be had. Now the greater this good thing is, the greater is our pain and grief when we have lost it. As it appeareth plainly in the loss of temporal things, the which the greater they are in value, the greater is the grief that they cause. Now then, considering that GOD is an infinite good thing, and the greatest of all good things, it followeth necessarily, that the wanting of him shall be an infinite misery, and the greatest of all miseries.

Besides this, God is the center of the reasonable soul, and the place where it hath its perfect rest. And therefore it followeth, that the separation of the soul from God, is the most grievous and painful separation of all that may possibly be devised. And therefore [*St. Chrysostom*] saith; "That if a thousand fires of hell were joined together in one, they should never be so great a pain to the soul, as it is to the soul to be separated" [in this wise] "for ever from God."

It is not possible for any man to express by words, the exceeding greatness of this grief. That separation that is wont to happen in time of war, when the sucking babes are taken from their mothers breasts, is nothing in comparison of the perpetual divisions and separation which shall be from the fruition of God.

And, that thou mayest understand somewhat hereof, consider what a terrible death that was, when certain *Tyrants* caused some of the *Martyrs* to be put unto. They caused two tops or great boughs of two great trees, to be bowed down violently to the ground, and at the two ends of them, they commanded the feet of the holy *Martyr* that should suffer death to be bound; this done, they commanded that the two boughs should suddenly be loosed with violence, and that when they should recoil and mount up again to their natural places, they should lift up the body on high, and so rent and
tear

tear it asunder in the air, each one of the boughs carrying with it that part of the body that was bound unto it.

Now, if this cruel separation of the parts of a man's body one from another seem so great a torment, what a torment [think ye] shall that be, when the soul shall be separated from GOD; which is not a part, but the whole of our soul, especially seeing the separation and torment must endure, not only for so small a time, as whilst the boughs of a tree may ascend from the ground up on high, but so long as GOD shall be GOD, which is for ever and ever!

Of the particular Pain of the Damned.

S E C T . IV.

BESIDES all these pains before rehearsed, there be yet divers and sundry others. For these pains are general and common unto all the damned in hell: but over and besides all these, there are certain other pains that be particularly and especially appointed and proportioned

proportioned to every damned person, according to the quality of his sin. As the prophet signified, when he said: "In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind." (Isa. xxvii 8.)

This signifieth the enkindling and fury of God's wrath. It signifieth also the terribleness of his sentence, that shall punish temporal offences with everlasting pains. The measure also denotes the quantity and proportion of the pain, answerable to the quality of the offence! For therein shall the beauty and order of God's justice wonderfully show itself, when he shall give to every one of the damned his desert, according to the quality of his sins.

After this sort [as a holy man saith] "The covetous shall there be punished with miserable necessity: the slothful and negligent shall be pricked with hot burning bodkins and needles; the gluttons shall be tormented with passing great hunger and thirst; the lecherous and licentious livers, shall be wrapped in flames of stinking brimstone; the envious shall howl and cry like mad dogs, with most bitter inward pains and griefs: the proud and presumptuous shall be full of perpetual shame, and confusion; and so in like manner all the rest." Wherefore O ye idolaters of the world! O ye lovers of honour and promotion! O ye greedy purchasers and scrapers together of lands and riches! O ye devisers of new fashioned garments, and of strange meats, pastimes, and delights! O thou miserable and wicked city of *Babylon*, who will now weep and bewail thy case?

Who will lament again thy miserable state, with such pitiful tears as our Saviour did? saying; "If thou hadst known, even thou," &c. [Luke xix. 42.] O that thou knewest how dearly these dainty delicate morsels will cost thee, and what fierce torments these same idols that thou now adorest, will be there unto

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thee?

thee? If a man eat fruit before it be ripe, it must needs set his teeth on edge. And in like manner, forasmuch as worldly men will now enjoy ease and rest before their time, and have their paradise here in this place of banishment; certainly the day will come, when their dainty morsels will set their teeth sore on edge.

According as GOD hath threatened by his Prophet, saying; "Every man that eateth the sour grape, his teeth shall be set on edge." [*Jer. xxxi. 30.*]

Now, that man eateth grapes before they be ripe, that will prevent and taste beforehand here in this life, the delights that are to be enjoyed in the life to come; who afterwards shall feel the bitterness of that morsel, when by the just judgement of God, he shall be punished, because he would be hasty to enjoy rests and delights before his time.

Of the Eternity of all these pains
before-mentioned.

S E C T. V.

NOW, if all these pains be of themselves so grievous and so passing great; how much greater and more grievous shall they appear, if unto the greatness and grievousness

grievousness of all these pains, we join all the eternity and everlasting continuance of them, and that they shall never have an end?

When ten thousand years are gone and past, there shall be added unto them a hundred thousand years, and after those hundred thousand, there shall succeed so many million of years as there be stars in the sky, and sand in the sea; and after all these number of years are past and gone; then shall the damned begin to suffer afresh, and so shall the everlasting wheel of their most horrible torments go continually turning about for ever and ever.

The valley of *Tophet* is ordained of old; yea, for the
 " king it is prepared: he hath made it deep and large;
 " the pile thereof is fire and much wood: the breath
 " of the Lord, like a stream of brimstone, doth kindle
 " it" *Isa. xxx. 33.*)

This valley is the bottomless pit of hell, prepared as yesterday, (viz. from the beginning of the world) for the punishment of the wicked. The nutriment thereof is fire, which burneth and never consumeth. And the matter that preserveth, can never possibly end nor consume, or be diminished with any continuance of time. And that the damned may be assured, that this horrible fire shall never be quenched: the devils have always in charge to blow it up, and keep it continually burning, who as they be immortal, so shall they never cease, or be weary of blowing therein. And though they should be weary, yet there is the blast of the great and everliving GOD which shall never be weary. Surely it should be to great purpose, and very much it were to be wished that men had some understanding of the continuance and eternity of these most horrible and grievous torments, in such sort as they be indeed: for undoubtedly

this would be a great bridle for our life. And therefore it shall not be from our purpose, if we bring here some examples of like things, to the intent, that thereby we may have some understanding thereof.

Consider then with thyself, that so horrible a kind of torment, that is used in some countries, where malefactors be burned alive, and the greater their offences are, the less is the fire wherewith they be burned, which is done in this wise, that their torment may be the longer prolonged.

But what is the longest time ordinarily, that the torment of a man may continue, that is thus executed by artificial cruelty? Truly it can scarcely continue one whole natural day. Well then, tell me (I beseech you) if this be so terrible and horrible a kind of torment, that endureth not one whole day, the fire being also but small, what an exceeding horrible torment shall there be in hell, that shall endure everlastingly, with such an extreme great and fervent fire as that is?

Is there any man in the world so well skilled in the Mathematical sciences, that he can declare by any demonstration, how far the one exceedeth the other? Now if a man (to escape that torment) would not stick to put himself to all dangers, labours and pains, be they never so great; what then ought we all to do, to escape this most horrible extreme torment of hell fire: consider also what a terrible kind of torment that was, which *Phalaris* that cruel tyrant invented; of whom it is written, that he "used when he would put men to death; to cause them to be inclosed within the belly of a bull made of metal, and then caused a fire to be kindled underneath it." And this cruel manner of punishment he devised, that the miserable man (by the heat of the iron) should burn with the same by little and little, and not be able to escape nor defend himself,

nor

nor have any remedy; but only to burn and roar, and tumble and tofs himself within that strait place until death pulled him out of time into eternity.

What heart can hear of this cruelty, but that his flesh will tremble and quake, only in thinking of it? Wherefore tell me now (O Christian) what is all this, in comparison of that most grievous and horrible torment which we here treat of, but only a meer dream or shadow. Now, if the very imagination, and thinking of these horrible pains of hell do make us afraid; what shall it be, not to think of them only, but even to suffer them in very deed?

Certainly it is so horrible a matter, to suffer pains and torments for ever and ever: that though there were but one alone among all the sons of Adam, that should suffer in hell in this wise: it were enough to make us all to tremble and quake. There was but one among Christ's disciples that should sell his master: and yet when Christ said: "One of you shall betray me." (*Matth. xxvi. 21.*) all began to be afraid and wax sad, for that the matter was of so great importance.

Now then, why do not we much more tremble and quake, knowing certainly, that "The number of fools is infinite." (*Ecclef. i. 15*) and that "The way to eternal life is strait and narrow." (*Matth. vii. 14.*) and that "hell hath enlarged herself, and opened her mouth without measure." (*Isa. v. 14.*) to receive the multitudes that go into it. If we believe not this, where is our faith? If we do believe and confess it, where is our judgment and reason? and if we have both judgment and reason, why do not we publish and preach this matter in the open streets and market-places? Why do we suffer ourselves, and such infinite numbers beside, to be carried headlong into that place of perdition? why do we not bewail and lament our former wicked

wicked lives, and begin betimes to take a better course, that we may escape those most horrible and eternal torments.

How is it, that we can sleep in the night? How can we be quite in the day? yea, how happeneth it that we be not quite bereaved of our senses, when we do think attentively, and consider of so strange a peril as this is: seeing less dangers than these have been able not only to fright and terrify men out of their senses, but also to bereave them of their lives; this is the greatest pain that the damned have in hell, to understand that God and their most grievous torments shall be of the same continuance, and therefore their miseries can have no comfort because their pain hath no end.

If the damned could be perswaded, that, after a hundred thousand millions of years their pains shall have an end; even that perswasion alone would be a great comfort unto them; for then all their torments (albeit were very long) would yet, at the length come to an end; but assured they are, that their pains shall have no end at all.

For as [*St. Gregory*] saith, "There the wicked, have death without any death, an end without any end, and a defect without any defect." For their death always liveth, their end always beginneth, and their defect never faileth. And for this cause the prophet saith: "They are laid in the grave like sheep: death feedeth upon them." [*Psal. xlix. 14.*] by the grave here, is understood hell.

The herb that is there fed upon, is not wholly plucked up, because the root is alive, which is the beginning of life: and this causeth the herb to spring again, that it may still be fed upon. And therefore the pasture of those fields is immortal, forasmuch as it is always eaten, and always reviveth again.

Now,

Now, after this manner shall death feed upon the damned, and, as death cannot die, so it shall never be filled with this kind of food, nor never be weary in doing this office, neither shall it ever make an end of devouring this morsel. For that death shall have evermore somewhat in them to devour, and they shall evermore administer somewhat unto death to be devoured: so as the damned in hell shall suffer their most dismal pains and torments, everlastingly without any end.

T H E

THE
SIXTH
MEDITATION.

Of the eternal Glory and Happiness of the Heavenly Kingdom.

THIS consideration is so profitable, that if it were holpen with the light of a lively faith, it were able to make all the bitter pains and afflictions of this life to seem sweet and pleasant unto us. For if the love of lands and riches, do cause the pains and labours that be taken for them, to seem sweet and pleasant; if the love of children also do cause women to wish for the pains of child-bearing, what would the love of this most excellent and great happiness do, in comparison

comparison whereof, all other felicities are of none account? If it be said of *Jacob* [*Gen.* xxix. 20] that his seven years service seemed, but short, in regard of that love which he bare unto *Rachel*, what would the love of that infinite beauty work in our hearts? What would the eternal marriage cause us to do, if it were considered with the eyes of a lively faith? Wherefore, that thou mayest understand somewhat of this happiness, thou hast to consider (among other things) these five points that are in it, viz. First, the excellency and greatness of the place. Secondly, the fruition of the company of those blessed inhabitants there abiding: Thirdly, the vision of the eternal God: Fourthly, the glory of the saints bodies: And lastly, the perfect fruition of all good things that are there everlastingly:

I. The Excellency and Greatness of the Heavens.

FIRST of all, consider the excellency of the place, and especially the greatness of it, which is indeed very wonderful. For, when a man readeth in certain grave *Authors* that each of the stars in heaven, is greater than the whole earth; yea, and which is more marvellous, that there be some stars among them of such notable greatness, that they be ninety times greater than all the whole earth, when a man heareth these things, and listeth up his eyes to heaven, and seeth in the same, such a multitude of stars, and so

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many void spaces, where many more stars might be set : How can he but wonder ? How can he but be astonished, and (in a manner) besides himself, considering the passing greatness of that place, and much more of that adorable Majesty that created it of nothing ? Then as touching the goodly beauty of that place, it is a thing that cannot be expressed by words. For, if the GREAT GOD hath created things so wonderful and so beautiful, in this vale of tears and place of banishment, what wonderful things hath he created [think ye] in that place, which is the seat of his glory, the throne of his mighty power, the palace of his Majesty, the house of his elect, and the paradise of all delights ?

II. The Fruition of the company of the blessed Inhabitants in Heaven.

AFTER thou hast considered the excellency of the place, consider also the worthiness of those blessed inhabitants that dwell therein ; whose number, holiness, riches, and beauty, are greater than any man can imagine. Saint John saith, " I beheld, and lo, " a great multitude, which no man could number," &c. [*Rev. vii. 9.*] And some divines are of this opinion, that the number of the angels is so great, that they exceed without comparison, all corporeal and material things in the earth. And like as the greatness of the
heavens

heavens exceedeth the greatness of the earth, without any proportion; even so doth the multitude of those glorious spirits exceed the multitude of all corporeal and material things that are in the world, with the like advantage and proportion.

Now, what thing can be imagined more wonderful than this? certainly this is such a matter, that if it were well considered, it were able to astonish all men. Again, if every one of the angels [yea, though it be the very least angel among them all] be more goodly and beautiful to behold, than this visible world: what a glorious sight shall it be then, to behold such a number of beautiful angels, and to see the perfections and offices that every one of them hath in that high and supreme city? There the angels go as it were in ambassages, the archangels are occupied in their ministry, the principalities triumph, the powers rejoice, the dominions govern, the virtues shine, the thrones glister, the cherubims give light, the seraphims burn with love, and all that heavenly court do sing alleluias and praises unto GOD. Now, if the company and conversation of good and virtuous persons be so sweet and amiable a thing, what a blessed thing shall it be, to converse and keep company with so many good and blessed saints as be there? To speak with the apostles, to be conversant with the prophets, to communicate with the martyrs, and to dwell and have perpetual familiarity with all the elect?

III. Of the vision of GOD.

NOW, if it shall be so great a glory to enjoy the company of the good, what shall it be to enjoy the company and presence of him, whom the morning stars do praise; at whose excellent beauty the sun and moon do wonder: before whose majesty the angels bow down; and at whose presence men do marvellously rejoice?

What a glory shall it be to behold that universal goodness, in whom are all good things; The greater world, in whom all worlds are contained? What a joy shall it be to see him, who being ONE, is all things, and yet being ONE, and most simple in himself, comprehendeth the perfections of all things? If to hear and see Solomon, were thought so great a matter, that the *queen* of the south said of him: "Happy are thy men, and these thy servants, which stand before thee, and hear thy wisdom." (1 *Kings* x. 8.)

What a thing shall it be to behold that most high Solomon? that eternal wisdom? That infinite greatness? that inestimable beauty? that exceeding goodness? And to enjoy the same everlastingly? This is the essential glory of the saints: this is the last end and centre of all our desires?

IV. The

IV. The glory of the faines bodies in Heaven.

AFTER this, consider the glory of the bodies in heaven, which there shall be no part but shall be glorified. For there every one of the members and senses, shall have his particular glory and object, wherein to take delight.

There the bodies of the faines shall be endued with these four singular qualities and dowries: viz. with subtilty, swiftness, impassibility, and clearness. And this clearness shall be so great, that every one of the faines bodies shall shine like the sun in the kingdom of their Father. Now, if this sun that standeth in the midst of the firmament, being but one, be sufficient to give light and comfort to the whole world; what a light shall so many suns and lamps make as shall shine so bright in that heavenly place altogether?

V. The perfect Fruition of all good things in Heaven.

FINALLY, in this glory all good things shall be found wholly together, and all evil things shall be banished from thence. There shall be health without infirmity;

infirmity; liberty without bondage; beauty without deformity; immortality without corruption; abundance without necessity; quietness without vexation; security without fear; knowledge without error; fulness without loathsomeness; joy without heaviness; and honour without contradiction. There shall be true glory; for there shall none be praised either by error or flattery. There shall be true honour, for there it shall neither be denied to such as deserve it, nor given to such as deserve it not. There shall be true peace, for there shall no man be molested, either by himself, or by others.

The reward of virtue shall be, even he that gave the virtue, and hath promised himself for a reward of the same; who is the greatest and best of all good things (viz. GOD himself) he shall be the end of our desires, he shall there be seen without ceasing; loved without loathsomeness; and praised without weariness. There his place is large, beautiful, bright, and secure: the company very good and delightful: the time always after one sort, not divided into evening and morning, but continued with a simple eternity. There shall be a perpetual spring, which through the freshness and sweet breathing of the Holy Ghost shall flourish everlastingly. There shall all rejoice, all shall sing, and give eternal praise to the great Giver of all things; through whose bountiful goodness they live and reign in glory. O heavenly city! O secure mansionhouse! O blissful country, where all delightful things are to be found! O happy people, without any grudging! O quiet neighbours, where no one is subject to any want or necessity! O that the strife and contention of this present state were at an end! O that the days of my banishment were finished! O how long is the time of my pilgrimage prolonged? When shall this day come? When shall I appear before the face of my Lord and Saviour?

The

The sixth Treatise of the consideration of the Glory of Heaven: in which the foresaid Meditation is handled more fully.

ONE of the things, whereupon it behooveth us most to have our eyes always fixed in this valley of tears, is the blessed state of glory in the heavenly kingdom. For this consideration alone were able to encourage us, patiently to bear the afflictions of this present life, knowing what an "eternal weight of glory" is prepared for us in the world to come.

When GOD promised to give to the patriarch *Abraham* the land of promise: he commanded him to walk and view it on all sides, saying: "Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee." (*Gen. xiii. 17.*) Arise up therefore [O my soul] advance thyself on high, leave all earthly things here beneath, and flee up with the wings of thy spirit, unto the most excellent and noble land of promise, and consider with good attention, the length of the eternity, the largeness of the happiness, and the greatness of the riches, with all the heavenly treasures therein.
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It is written of the Queen of *Sheba*, that when she heard of the great fame of *Solomon*, she went to *Jerusalem*, to see the great and wonderful things that were told her of him. [*1 Kings i. 2.*]

Consider therefore, that the fame of that heavenly *Jerusalem*, and of that supreme King that governeth the same, is no less than the renown of *Solomon* was; ascend now therefore up on high with thy spirit unto this noble city, to contemplate the wisdom of this supreme King, the beauty of this temple, the service of this table, the orders of them that attend upon him, the liveries that the whole family wear, and withal the policy and glory of this noble city. For, if thou be able to consider every one of these things, it may be, that thy spirit may be lifted up above himself, and thou shalt perceive, that there hath not been declared unto thee so much as the very least part of his glory. But for this purpose, it shall be requisite to have a special light of God, as the Apostle signifieth, saying: "That the God of our Lord Jesus Christ, the Father
" of glory, may give unto you the spirit of wisdom
" and revelation, in the knowledge of him; the eyes,
" of your understanding being enlightened; that ye
" may know what is the hope of his calling, and what
" the riches of the glory of his inheritance in the
" saints." (*Eph. i. 17, 18.*)

And, although in this glory there be many things to contemplate upon; yet mayest thou now especially consider those five principal things that we touched before; *viz*, the excellence and greatness of the place; the fruition of the company of those blessed inhabitants; the vision of GOD; the glory of the saints bodies; and the everlasting duration and eternity of all these so great and wonderful benefits.

Of

Of the Excellency and Greatness of the Heavens.

S E C T I.

FIRST of all, consider the goodly beauty of the place, which [saint *John*] sets before us in a figure, saying: "One of the seven angels, talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy *Jerusalem*, descending out of heaven from GOD. Having the glory of God; and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal: And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of *Israel*. And the foundations of the wall of the city were garnished with all manner of precious stones, and the twelve gates were twelve
D d " pearls:

“ pearls : every several gate was of one pearl : and
 “ the street of the city was pure gold, as it were
 “ transparent glass. And I saw no temple therein :
 “ for the Lord God Almighty and the Lamb are
 “ the temple of it. And the city had no need of the
 “ sun, neither of the moon to shine in it : for the
 “ glory of God did lighten it, and the Lamb is the
 “ light thereof.” [Rev. xxi. 9, 10, 11, 12, 19, 21,
 22, 23, verses.]

And again, “ the angel shewed me a pure river of
 “ water of life, clear as chrystal, proceeding out of the
 “ throne of God, and of the Lamb, in the midst of the
 “ street of it, and of either side of the river, was there
 “ the tree of life, which bare twelve manner of fruits,
 “ and yielded her fruit every month ; and the leaves
 “ of the tree were for the healing of the nations. And
 “ there shall be no more curse : but the throne of God
 “ and of the Lamb shall be in it ; and his servants
 “ shall serve him. And they shall see his face ; and
 “ his name shall be in their foreheads. And they
 “ shall reign for ever and ever.” (Rev. xxii. 1, 2,
 3, 4, 5.)

Behold here (dear Christian) the beauty of this city described unto you, not that thou mayest think, that these things are there in such a material sort as the words do sound, but that by means of these, thou mayest conceive the more spiritual and more excellent things, which are figured out unto us by these material things.

The situation of this city is above all the heavens, and the greatness and largeness thereof exceeds all measure. For, if every one of the stars of heaven be so great as we have before declared : how great then must that heaven be, that containeth in it all the stars, and all the heavens ? Surely, there is no greatness in the world that may be compared unto this. For (as a certain author says) “ from the west part of *Spain*, unto the
 “ uttermost

“ uttermost borders of the *Indies*, a ship may sail” (if it have a prosperous wind) “ in few days, but that “ region of heaven is so great, that the stars” (which are more swift than the sun beams) “ cannot finish their “ course in it in many years.

Now, if thou demandest of the workmanship of that building, there is no tongue able to express it. For, if that work that appeareth outwardly to our mortal eyes, be so goodly and beautiful, what is to be supposed of all the rest that is there reserved for the sight only of immortal eyes?

And if we see, that by the handy work of men, certain works are made here so slightly and so beautiful, that they astonish the eyes of them that do behold them; what a work must that be, which is wrought by the hand of God Himself, in that royal house, in that sacred palace, in that house of joy and solace, which he hath built for the glory of his elect?

“ How amiable are thy tabernacles” (saith David “ O Lord of hosts! My soul longeth, yea, even “ fainteth for the courts of the Lord.” (*Psal.* lxxxiv. 1, 2.)

The thing that most principally commendeth a city, is the state and condition of the citizens, viz. if they be noble, if they be many, if they live in peace and concord among themselves. Now, who is able to declare the excellency of this city in this behalf? All the inhabitants therein are noble personages, there is no one among them of base lineage, forso much as they are all the sons and children of God. They be so friendly and loving one towards another, that they be all (as it were) one soul and one heart. And they live in so great peace and concord, that the very city itself is called *Jerusalem*: that is, the vision of peace.

If you desire to understand the number of the inhabitants in this city, unto this desire *St. John* maketh

answer in his *Revelation*, where he saith, " I beheld,
 " and lo, a great multitude, which no man could
 " number, of all nations, kindreds, and people, and
 " tongues, stood before the throne, and before the
 " Lamb, clothed with white robes, and palms in their
 " hands; and cryed with a loud voice, saying, Salva-
 " tion to our God, which sitteth upon the throne, and
 " unto the Lamb." (*Rev. vii. 6, 10.*)

And unto that this saying of *St. John*, doth that agree very well, which is signified by the prophet *Daniel* concerning this holy number; where he says, " Thou-
 " sand thousands ministred unto him, and ten thousand
 " times ten thousand stood before him." (*Daniel vii. 10.*)

And think not, because the number is so great, that they be therefore disordered: for there the multitude is no cause of confusion, but of greater order and harmony.

For GOD (that hath with such a wonderful consonance and agreement, disposed the moving of the heavens, and the courses of the stars, calling them every one by his proper name) hath also ordained all that innumerable army of blessed saints, with a most wonderful goodly order and disposition; appointing to every one his place of glory, as it seemed best to his divine and excellent wisdom.

And so there is one place for the patriarchs, another for the prophets, another for the apostles, another for the evangelists, another for the martyrs, and so on (unto all the rest of the faithful) there is appointed a heavenly mansion. And above them all, the holy humanity of Christ, he hath the chief place and pre-eminence, who sitteth at the right hand of the majesty of God, in the height of glory.

Now, therefore (O Christian soul) take a view of this celestial order: walk through the streets and ways, consider the order of the citizens, the beauty of this city, and the nobleness and worthiness of these inhabitants, salute also this sweet and pleasant country, and as a pilgrim,

pilgrim, beholding it as yet afar off, direct thine eyes, and (withal) thy heart unto it, and say, All hail sweet country, the land of promise, the heaven of security, the place of refuge, the house of blessing, the kingdom of worlds, the paradise of delights, the garden of eternal flowers, the storehouse of all treasure, the crown of all just persons, and the end of all our desires.

All hail our mother and our hope, after thee have we fought a long time: for thee, have we mourned, and do mourn, even at this present; for the love of thee, have we fought, and do still fight a long battle in this our transitory life: for we know assuredly, that none shall be rewarded and crowned in thee, but only such as have fought faithfully.

Of the second Joy that the soul shall have in the Heavenly Kingdom, which is the enjoying of the company of saints.

S C E T. II.

WHO is able (after this great joy) to declare what a further joy the soul shall have, by being in this most happy and blessed company? for there the virtue
of

of charity is in her full perfection, the property of which virtue is, to cause all things to be common.

There shall that petition be perfectly fulfilled, which was made by our Saviour, saying, "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one" (by love) "as we are one (by nature)" *John xvii. 11.*

For, there shall the elect be more straightly united together in one, than the members of one same body: because all shall participate of one same spirit which giveth unto all one same being, and also, one blessed life.

If thou think it to be otherwise, tell me, What is the cause, why the members of one body have so great a unity and love one towards another? the reason is, because they are all partakers of one same form, *viz.* of one soul, which giveth one same being and life to them all.

Now, if the spirit of a man have power, to cause so great a unity between members that are so different in offices and natures, is it any wonder, if the Spirit of God, by whom all the elect do live (which Spirit is as it were, the common soul to them all) should cause a far greater and more perfect unity among them? especially when we consider, that the Spirit of God is a more noble cause, and of a more excellent virtue and power, and gives also a more noble being.

Well now, if this manner of unity and love do cause all things to be common, as well good as evil (as we see in the members of one body, and in the love of mothers towards their children, who rejoice as much at their happiness, as at their own) what a wonderful joy shall one of the elect there have of the glory of all the rest, seeing that he shall love every one of them as himself.

For, as *Gregory* saith, "That heavenly inheritance unto all is one, and unto every one is all, forasmuch

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“ as every one of the bleſſ'd ſaints rejoiceth as-much at
“ the joys and felicities of all others, as if he were him-
“ ſelf in poſſeſſion of the ſame.” But what can we infer
of all this? Surely this much, that as the number of the
bleſſed ſaints is (after a ſort) infinite: even ſo the joys
of each one of them ſhall alſo (after a ſort) be infinite;
and that every one of the ſaints ſhall have the excel-
lency of all, forasmuch as whatſoever any one of them
ſhall not have in himſelf, he ſhall have it in others.

Theſe are ſpiritually the ſeven ſons of *Job*, among
whom there was ſuch a great love and communicating
one to another, that every one of them (in his order)
made a feaſt one day in the week unto all the reſt,
whereby it came to paſs, that every one of them was no
leſs partaker of the goods of others, than of his own
proper goods. And ſo, that which was proper to one,
was common to all; and that which was common to
all, was proper unto every one; this effect wrought
love and brotherly affection in thoſe holy brethren.

Now, how much greater ſhall the brotherly love of
the elect be in the kingdom of heaven? how much
greater ſhall the number of brothers be there? how
much more treasure and riches ſhall they have to enjoy?
Now by this account, what a feaſt ſhall that be, which
the ſeraphims ſhall there make unto us, who are in the
highest degree of all bleſſed ſpirits, and moſt near unto
GOD, when they ſhall diſcover unto our eyes, the
nobleneſs of their ſtate and condition, the clearneſs of
their contemplation, and the moſt fervent burning heat
of their love? What a feaſt alſo ſhall the cherubims
make, in whom the treasures of the wiſdom of God are
incloſed? What a feaſt alſo ſhall that be of the thrones
and dominions, and of all the other bleſſed ſpirits?

What a joy ſhall it be, to enjoy the glorious company
of the apoſtles? to be received into the goodly fellow-
ſhip of the prophets? And to have the fruition of that
noble army of martyrs, which have ſpent their lives for
the

the cause of Christ? What a joy shall it be, to see these holy prophets, *Isaiah, Jeremiah, Ezekiel, Daniel, Amos, Micah, Zechariah*, and all the rest, not now subject to the torments of their cruel persecutors, but clothed with long white garments, with palms in their hands, and with the glorious ensigns of their victorious triumphs? What a joy shall it be, to see those seven noble *Macabees* with their godly and valiant mother, having contemned all kinds of deaths and torments, for keeping the law of God.

What a goodly sight shall it be to behold those sweet babes, whose guiltless blood was most cruelly shed at the birth of our Saviour? What chain of gold and precious stones is so goodly to behold, as the neck of the glorious forerunner of Christ, *Saint John Baptist*, who chose rather to loose his head than to dissemble the filthiness of the adulterous king? Again, what a glorious sight shall it be, to see the body of *Saint Stephen*, that was bruised with the strokes of stones, than to behold a rich long robe trimly garnished, and set all over with goodly precious rubies and diamonds.

What a joy shall it be, to behold that apostle *Saint James*, who was once slaughtered with the sword of that tyrant *Herod*, but now reigneth with his Lord and master, for whose sake he was put to death?

What a joyful sight shall it be, to see those two glorious lights of Christ his church, *Saint Peter* and *Saint Paul*, shining there very brightly, with the trophies of their martyrdom, wherewith they were crowned? Now what a joy shall it be, to enjoy the glories of each one of all these blessed saints as if they were properly our own?

O glorious feast! O royal banquet! O table meet for God and his elect? Wherefore, let worldlings get them to their filthy and carnal banquets, let them burst themselves with their gluttonous excess and superfluities:
such

such a feast as this is, where such excellent meats are served, is convenient for GOD and his ELECT.

Ascend yet up higher, O my soul, and see another singular glory, that doth wonderfully rejoice all that supreme court, and maketh the city of God (as it were) drunk with marvellous delight.

Lift up thine eyes, and see that most blessed virgin *Mary*, that freely beloved and full of all grace and beauty. Consider what a great joy it shall be, to behold this virgin mother, this blessed among women, not kneeling now upon her knees before the manger, nor troubled and molested now with the frights and fears of such things as holy *Simon* prophesied unto her; not lamenting and seeking now her lost child in all parts but with inestimable peace and security, placed at the right hand of her dear Son, without all fear of ever loosing that her most precious treasure.

Now hath she no need to seek that dead time of the secret night, to deliver the child from the conspiracies of *Herod*, by flying into *Egypt*: Now doth she no more stand at the foot of the cross, beholding the death of her only Son, and bewailing his loss, whom she so dearly loved.

Now she feeleth no more the grief of that doleful exchange, when she had assigned unto her the disciple instead of the master, and the servant instead of the Lord. Now, are these sorrowful words to be heard no more, which she uttered (with great weeping and lamentation) under the bloody tree, saying:

“O my Son *Abfalom*, my Son, my Son *Abfalom*:
“would God I might die for thee, O *Abfalom*, my
“Son, my Son.” (2 *Sam.* xviii. 33.)

Now is all this sorrow at an end, and she that was so sore afflicted in this vale of misery, is now exalted in the kingdom of glory, enjoying for ever that chiefest goodness, and saying: “I have found him whom my

E e

“soul

"soul loveth, I will hold him, and will not let him go." (*Cant. iii. 4.*)

And if this be so great a joy what a joy shall that be to behold the most sacred humanity of our Saviour? and the glory and beauty of that body, which was so disfigured for our sakes upon the cross? *Saint Bernard* saith, that "it shall be undoubtedly a thing full of all sweetness and delight, when men shall there see and behold a man, the Creator of men, and Lord of all things created."

We are wont to esteem it for a singular honour to our whole family, to see some one of our kindred advanced to a crown, or invested with some princely dignity. Now, how far greater honour shall this be unto us, to see that Lord, who is of our flesh and blood, sitting at the right hand of the Father, and made king both of heaven and earth?

With what a passing great joy shall men stand among the angels, when they shall see that the Lord of the whole house, and the universal Creator of all things, is not an angel, but a man; For, if the members do account that an honour unto them, that is done to their head, by reason of the great union that is between them and it: what shall it be there where there is such a straight union between the members and the Head? What shall it be else, but that every one of the saints shall account the glory of their Lord, as their own peculiar glory!

This joy shall be so passing great, that no words are able to express it according to the value thereof.

Now, who shall be so happy as to be thought worthy to enjoy so great a bliss and happiness? "O that thou wert as my brother that sucked the breasts of my mother, that I might find thee without, and kiss thee with the lips of devotion, and embrace thee with arms of love," (*Cant. viii. 1.*)

O most

O most sweet LORD, when shall this joyful day come? When shall I appear before thee? When shall I be filled with thy excellent beauty? When shall I see that countenance of thine, which the angels desire to behold?

The third Joy that the soul shall have in the heavenly Kingdom: which is the enjoying of the clear vision of God.

S E C T. III.

NOW, what a joy shall it be [above all this] to have a clear sight of that divine face, in the sight of whom consisteth the essential glory of the saints? All the things we have spoken of before, are certainly great motives towards the accomplishment of glory, but they all are little, in comparison of the clear vision of God.

We are told of *Iffashar*, " That he saw that rest was
E e 2 " good,

“ good and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.” (*Gen. xlix. 15.*) The rest and glory of the saints is good, but the land that bringerh forth this rest, is best in the superlative degree. For this land is the face and beauty of God, of the vision and beholding of whom, proceedeth the rest and glory of the saints. This clear vision of God, is the thing that of itself alone, is able to give perfect rest unto our souls.

For all the sweetness and pleasantness of creatures, may well give delight to the heart of man, but it can never wholly satisfie and fill it. Now, if all these good things before rehearsed shall so much delight us: how much then shall that good thing delight us, that containeth (in itself the perfection and sum of all good things? and, if the only sight and beholding of creatures be so glorious: what a glory shall it be, to behold that divine face, that most bright light, and that most excellent beauty of GOD, in whom all beauties do shine? What a glorious sight shall it be, to behold that essence so wonderful, so simple and so communicable, and with one sight to behold the same, the mystery of the blessed Trinity, the glory of the Father, the wisdom of the Son, and the goodness and love of the Holy Ghost?

There shall we see God, and in God, both ourselves and all things beside. For, like as he that hath a glass before him, seeth the glass and himself in the glass, and all other things that are before the glass: even so when we shall have that unspotted glass, of the Majesty of God present before us; we shall see him, and ourselves in him, and (withal) whatsoever is without him, according to the knowledge, greater or less, that we shall have of him.

There shall the appetite of our (understanding) rest, and shall not desire to know any thing else, because it shall have before it all that can be known.

There

There shall the appetite of our (will) rest, in loving that universal good thing, in whom are all good things, and out of whom there be no good things to be enjoyed.

There shall our (desire) rest, and be fully satisfied with the morsel of that supreme joy, which shall in such wise fill the mouth of our heart, that there shall be nothing else for to desire. There shall those three theological virtues, viz. (faith) (hope) and (charity) wherewith God is here honoured, be perfectly rewarded: when unto (faith) shall be there given for a reward, the clear vision of GOD: unto (hope,) the possession of him: and unto (charity) imperfect charity in all her perfections.

There shall the Elect see, love, enjoy and praise GOD: there shall they be filled without glutting, and be hungry without necessity.

There is the place where that song is always sung, that (saint John) heard in his Revelations, which song he termeth, "As it were a new song, (*Rev. xiv. 3.*) For that although the song be always after one manner [forasmuch as it is one common praise, and answerable to one common glory, which all that blessed company enjoyeth] yet is it always new, as concerning the taste and delight it hath. For, look what taste it had in the beginning, the same very taste shall it have to all eternity.

The joy of the saints in heaven shall never diminish nor decay, neither shall their bodies ever decay or wax old. For he that causeth the heavens to be always fresh and new, after so many thousands years as have passed since they were first created, shall also cause the flower of the glory of the saints always to be lively and flourishing, and never to wither or decay in any one point.

The

The fourth Joy that the Soul shall have in the heavenly Kingdom: which is the enjoyment of the glory of the bodies.

S E C T. IV.

THE clear vision of the divine Majesty, is (as hath been declared) the essential glory of the blessed souls in heaven. Howbeit, our most just Judge and bountiful Father, thinketh it not enough to glorify the souls only; but (for the honour of them) extendeth his magnificence and liberality yet further, even to glorify their bodies also.

O lover of men; O honourer of the good and virtuous; what hath this rotten and stinking flesh of ours (which, like a beast, followeth always his appetites) to do with the sanctuary of heaven?

What, shall this flesh (which should rather be tied up in a stable among beasts) be placed among the angels
in

in heaven? let dust (O Lord) continue with dust, for it is not seemly that earth should be placed above the heavens.

But he that said unto *Abraham*, "As for *Ishmael*, behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." (*Gen* xvii. 20.) will also shew his favour to the bodies of the saints, for the nigh kindred that is between the souls of them. It is the Lord's pleasure also, that he that hath holpen to bear the burden, shall likewise be partaker in the division of glory, and that like as the soul, by conforming itself in this life to the will of God, cometh afterwards to be made partaker of the glory of God; even so the body, which [contrary to his nature] was conformable and obedient unto the will of the soul, shall also be made partaker of the glory of the same soul.

And thus shall the just be glorious both in soul and body.

And (as the prophet saith) "They shall possess in their land double riches, everlasting joy shall be upon them." (*Isa.* lxi. 7.)

Whereby is understood, the glory of the souls, and the glory of the bodies.

Now, what shall I say of the glory of the senses? each one of them shall have his own proper delight and glory. The EYES shall be renewed and made more clear than the light of the sun, they shall see those royal palaces, those glorious bodies, and those beautiful fields; with other infinite goodly things that are there to be seen. The EARS shall always hear that wonderful music, which is so exceeding sweet and pleasant, that one only sound of it, were able to bring all the hearts of this world asleep. The sense of SMELLING shall also be recreated with most sweet and pleasant favours, not of such vaporous things as we have here; but

but of such as be proportionable to the glory that is there. In like manner the TASTE shall be satisfied with incredible sweetness and delights; not for sustentation of life, but for accomplishment of all glory. Now, what an exceeding joy shall the blessed soul conceive at that time, when for the mortification, and delight looking unto the senses (which continued so short a time) she seeth herself so wholly drowned in that most deep fountain of glory, without finding any bottom or end, of so many and of such passing great joys? O labour and pains well employed; O service well rewarded; O treasures, not so much to be spoken of, as to be wished and desired, and not to be purchased with a thousand lives, in case we had so many to give for the same.

The fifth Joy that the Soul shall have in the heavenly Kingdom; which is, the eternal duration of the glory and happiness of the saints.

S E C T. V.

BUT now let us consider, for how long time this great glory and unspeakable happiness is to be enjoyed. This is a point that were able alone, to cause
us

us even to cry out, and desire that all manner of tribulations, afflictions, pains and labours, might rain down upon us as thick as hail; so that we might serve and please God in this transitory, who is to bestow so great and inestimable benefits upon us in the everlasting life to come.

This reward of so great glory and happiness in the kingdom of heaven shall endure so many thousand years, as be stars in the firmament, yea, and a great deal longer. It shall endure so many hundred thousand millions of years, as have fallen drops of water upon the earth; yea, and a great deal longer; yea, to conclude, it shall endure so long, as God himself shall endure, which shall be everlastingly. For it is written thus; "The Lord shall reign for ever." (*Psal. cxlvi. 4.*) And in another place; "Thy kingdom is an everlasting kingdom, and thy dominion endureth through all generations." (*Psal. cxlv. 13.*)

Wherefore [O Father of mercies, and God of all consolation] I humbly beseech thee by the bowels of mercy, that I may not be deprived of this supreme glory and happiness.

O Lord my God, that hast vouchsafed to create me after thine own image and likeness and to make me capable of thyself; fill this heart of mine [which thou hast created] with thyself. "Let my portion" [O my God] "be in the land of the living." (*Psal. cxlii. 5.*)

O Lord I beseech thee, give me not in this transitory life, either rest or riches, but reserve all in store for me in the eternal life to come.

I desire not to inherit [with the children of *Reuben*] of *Gilead*, and to loose my right and title of the land of promise.

"One thing I of the Lord desire,

"And will seek to obtain,

"That all days of my life I may

"Within God's house remain." (*Psal. xxvii. 4.*)



THE
SEVENTH
MEDITATION.

Upon the Benefits of GOD.

ALBEIT the benefits of God towards us be innumerable, yet they may be all reduced to five kinds, viz. to the benefits of creation, conservation, redemption, vocation, and to the secret benefits that every one hath received particularly in himself.

I. The

I. The Benefits of Creation.

AS concerning the first benefit, which is of creation : consider first with great attention, what thou wast before thou wert created, and what thy God hath done for thee, and bestowed upon thee before thou hadst any being. He gave thee thy body, with all thy members and senses ; and thy soul, which is of so great value, created after his own image and likeness, for so high and excellent an end, as to have the fruition of GOD. And, withal, he gave thee those three noble powers of thy soul, which be Understanding, Memory, and Will. And consider well with thyself, that to give thee this soul, was to give thee all things. For it is clear, that there is no perfection, nor ability in any of all the inferior creatures : but that a man hath the same in him in a far more high and greater perfection; and by means of the virtue and ability of his soul, he is able to attain unto it, whereby it appears, that by giving unto us this thing alone, (viz. our soul) he gave therewith at once all things together.

II. The Benefits of Conservation.

AS concerning the benefits of conservation, consider how all thy whole being, dependeth upon the providence of GOD. How thou art not able to live one moment, nor to step so much as one step, were it not by means of him.

Consider also, how he hath created all things in this world, for thy use and service: insomuch, as he hath appointed even the very angels of heaven, for thy guard and defence. Consider also, how he hath given thee health, strength, life, sustenance, with all other temporal helps and comforts.

And above all this, consider the great miseries and calamities, into which thou seest other men fall from time to time: and how thou thyself mightest also have fallen into the same, had it not been that GOD (out of his great goodness) preserved thee.

III. The Benefits of Redemption.

AS touching the benefits of redemption, thou mayest consider two things. First, how many, and great benefits God hath given us, by means of the benefit of redemption. Secondly, how many and great miseries he hath suffered in his body and soul, to purchase these benefits for us.

IV. The

IV. The Benefits of Vocation.

AS touching the benefits of vocation, consider in the first place, what a great benefit it was of God, to make thee a Christian, to call thee to the catholic faith, by means of the sacrament of baptism, and also to make thee a partaker of that most blessed sacrament of his precious body and blood. And, if after calling thee, thou hast fallen into some grievous sin, and by so doing lost thine innocency; and in case the Lord hath raised thee up from sin, and received thee again into grace and favour, and a state of salvation also; how then canst thou be able to give him sufficient praises and thanks for this unparallelable benefit?

What a mercy was it, to expect thee so long a time, to suffer thee to commit so many sins, and notwithstanding, to send thee so many divine inspirations, and not to cut thee off in a moment, as he hath done to many others?

And, at last to call thee with so powerful a grace, that thou mightest rise up again from death to life, and open thy eyes upon eternal brightness.

What a mercy was it also (after he had converted thee) to give thee grace, not to return again to thy former sins: but to stand and overcome thy enemy, and to persevere in a life of holiness?

This is that morning and evening dew that GOD promised by the prophet *Joel*, saying; *Joel* ii. 23.

“ Be

“ Be glad then, ye children of Zion, and rejoice in
 “ the Lord your God; for he hath given you the former
 “ rain moderately, and he will cause to come down for
 “ you the rain, the former rain, and the latter rain.”

You may see by this, that God doth not only prevent us with his heavenly grace, by sowing the seed of virtue in our minds; but he doth also help and (as it were) water the same seed with the dew of his Spirit, and by so doing, he bringeth this seed to a full ripeness and happy end.

V. Of secret Benefits.

THESE are the public and known benefits; but besides these, there are other secret benefits, which no man knoweth, but only he that hath received them. Again there are other benefits also so secret that even he himself that hath received them, knoweth not of them; and he only knoweth them that is the giver of them. How many times hast thou deserved in this world, either through pride, negligence, or unthankfulness, that God should have withdrawn his grace from thee, and utterly forsaken thee as he hath done to many, for some one of these causes, and yet hath not God dealt thus with thee?

How many evils, and occasions of evils, hath the Lord prevented, and turned away by his providence, in overturning the wiles of the *devil* thine enemy, and stopping him of his passage; and not suffering him to execute his

his designs upon thee? How oftentimes hath he done for one and all of us, as he did for *Peter*.

"*Simon, Simon,*" says he, "Behold *satan* hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not." (*Luke* xxii. 31. 32.) Now, who knoweth these secrets, but GOD only?

The positive benefits be such as a man may understand and know them; but these benefits that are called private, which consist not in doing benefits for us, but in delivering us from hidden and secret evils that were coming upon us, who is able to understand.

Wherefore, as well for these private benefits, as for positive ones, it is reasonable that we should always shew ourselves thankful to the Lord; and understand, how far in arrears we be in reckoning with him, and how much we are indebted unto him, and when he sees us not able to pay, he freely forgives all.

The seventh Treatise, of the consideration of the Benefits of God, in which the former Meditation is handled more largely.

ONE of the greatest complaints that GOD maketh against men, wherewith he will most charge them at the day of their account, is, their unthankfulness and ingratitude for his numberless benefits.

With

With this sort of complaint the prophet *Isaiah* beginneth his prophecy, calling both heaven and earth to witness against the unthankfulness and ingratitude of the wicked :

“ Hear, O heavens; and give ear, O earth : for
 “ the Lord hath spoken, I have nourished and brought
 “ up children, and they have rebelled against me;
 “ The ox knoweth his owner, and the ass his master’s
 “ crib, but *Israel* doth not know, my people doth not
 “ consider.” [*Isa.* i. 2. 3.]

Now, what thing is more strange than that men should not acknowledge that thing, which the very brutal creation do acknowledge ?

And as saint *Jerom* tells us, “ The prophet would
 “ not compare men with other living beasts, that are
 “ more quick of sense, as the dog, that for a small
 “ piece of bread defends his master’s house ? but even
 “ with the ox and ass, which are more dull and rude :”
 giving us hereby to understand, that unthankful and ungrateful persons are not to be likened to every kind of creatures ; but, that they be much more brutish than the most brutish beasts that are.

Now, what punishment (think you) doth so great beastliness deserve. God hath prepared many punishments for unthankful and ungrateful persons, but the most just and ordinary punishment is, to spoil them of all those benefits they have received, because they would not give thanks to the Giver of them, as of duty they ought to have done.

Saint *Bernard* saith, “ Ingratitude is as it were a
 “ burning wind, that drieth up the river of God’s
 “ mercy, the fountain of his clemency, and the flowing
 “ stream of his grace.” Now, as unthankfulness is the cause of so great evils : even so, on the other hand, thankfulness is the beginning of very great graces, and particularly of three :

I. The

I. The Consideration of GOD's Benefits stirs us up to love GOD.

THE first is the love of God. For [as a natural Philosopher saith] " Goodness is amiable of itself, " and every man is naturally most inclined to love his " own proper weal."

Seeing therefore that men are naturally such lovers of themselves, and of their own proper commodities, when they see plainly, that all that they possess, comes of the gracious goodness of that noblest benefactor, forthwith they are moved to love and wish well unto him, whom they perceive and acknowledge to have bestowed so great benefits upon them. And so it cometh, that among the considerations that do most help us to attain unto the love of God, one of the chiefest is, the consideration of the benefits of God.

For every one of these benefits, is as it were a firebrand that quickens and enkindles more and more the flame of his love; and so, to consider many of these benefits, is to join many firebrands together, whereby the flame of this fire is enkindled more and more in us.

II. The Consideration of GOD's Benefits raiseth up in us a Desire to serve GOD.

THIS consideration helpeth also to raise up a desire in us to serve God, when we consider the great duty that we owe to him unto whom we are so much indebted. For, if the birds and brute beasts are moved herewith, to answer unto the voice of him that calleth them, and do obey [as though they were reasonable creatures] unto all such things as are commanded them; how much greater provocations have we to do the same unto God, that have received far more than they, and are able to understand far better than they? What great and inestimable benefits we have received of God?

III. The Consideration of GOD's Benefits stirs up a Sorrow and Repentance in us for our Sins.

THIS consideration is also profitable, to stir and provoke in our souls a sorrow and repentance for our sins. For, when a man considers and weighs deeply
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on the one side, the number of benefits he hath received of God, and on the other hand, the great number of offences he hath committed against him, how can he but be ashamed of himself?

How can it be but that he must needs be confounded, and discern much better the black, by comparing it with the white; I mean hereby, that he shall much better discern the greatness of his own wickedness, by comparing the same with the greatness of GOD's passing great goodness; who hath continued so long a time in doing good unto him, that on the other hand hath continued always (for his part) in heaping sin upon sin against God.

For these three ends therefore, ought a man to consider the benefits of God, and withal, in the consideration of them, to give him most humble thanks for the same. So that when he setteth himself to meditate upon the benefits of God, he must then be careful to have his recourses unto these three points in their due places, applying his heart sometimes to love him, who hath been so greatly beneficial unto him: sometimes to desire to serve him; sometimes again, to be sorrowful and repent for his sins; yea, and sometimes also to offer unto him sacrifice of praise and thanksgiving for his manifold benefits. These sacrifices are, signified by those calves of our lips, which the prophet would have us to offer unto God for the benefits that we have received of him (*Hosea* xiv. 2.) True it is, that the benefits of God are innumerable; but we will treat here only of five kinds of benefits, which are of all others the most chief and principal, and whereunto all the rest may be reduced.

These five are the benefits of creation, conservation, redemption, vocation, and lastly, the particular and secret benefits that every particular person may recognise and acknowledge in himself.

And, it is not required of a man to think upon all these benefits at one time, but shall suffice to think upon one, or two, or three of them, and to consider and ponder them well and carefully in his mind; for the exercise of meditation is not to be taken in lumps, as a task that must be fully wrought and finished within a certain time; but as a daily food and sustenance, which the more moderately and temperately is taken, and the better it is digested, the more profitable and wholesome it is to a man.

Of the Benefits of Creation.

S C E T. I.

TO begin now with the benefit of creation: that thou mayest the better understand somewhat of the greatness of this benefit, thou wilt do well to consider first very earnestly with thyself, what thou wast before thou wert created. This is one of the principal advices that the masters of the spiritual life do use to give in this behalf, as well for the understanding of the
greatness

greatness of this benefit; as also for the annihilation (as they term it) which is, that a man may hereby clearly and palpably perceive, how, of himself, he is no more than very nothing.

Consider then, how it is not many years ago, not a thousand, nor an hundred years, and even as it were yesterday, that is within a very small time, that thou wast nothing, at least concerning thy soul, and from the beginning thou wast nothing, and mightest for ever have been nothing, that is less than a particle of earth, less than a blast of wind, yea, less than a straw; and to be short, even nothing.

Consider then, how the same nothing could not make itself any thing, and as little could it deserve, that another should make it any thing, for that *pardie* that is not, can neither work nor deserve.

Now, when thou wast in this darkness, and in this deep bottomless pit of the same nothing, it pleased the infinite goodness and mercy of God, before any desert of thine, only of his meer grace, to shew upon thee his power and omnipotency, and with his mighty hand to pluck thee out of this darkness, and out of this deep pit of nonbeing, and to bring thee to a being, and to make thee somewhat: and [as *Augustin* saith] “not every
“some thing, not a stone, not a bird, not a toad, not
“a serpent, but even a man, which is one of the most
“noble creatures in the world.”

He gave thee this being that thou hast, he compacted and framed this thy body, and beautified it in all its parts, both with members and senses; and that with such a wonderful providence and art, that every one of of them (if they be well viewed) is of itself a great wonder and also a benefit. This is that benefit which *Job* did humbly acknowledge, when he said, “Thine
“hands have made me, and fashioned me together
“round about.

“Remember,

“ Remember, I beseech thee, that thou hast made me
 “ as clay, and wilt thou bring me into dust again? Thou
 “ hast clothed me with skin and flesh, and hast fenced
 “ me with bones and sinews, thou hast granted
 “ me life and favour, and thy visitation hath preferred
 “ my spirit.” (*Job* x. 8. 9. 11. 12.)

Now, what shall I say of the nobleness of thy soul, and of the excellency of the end for which it was created, and of the image and capacity that it hath? The image thereof is the image of GOD himself. For in very deed, there is nothing in all the earth that more resembleth God: there is nothing whereby we may come to a more evident knowledge of him than by the soul.

And therefore the ancient philosophers, and especially *Anaxagoras*, knew no fitter name to be given unto God than *Mens*, that is, the mind. which is as much as to say, as a reasonable soul, by reason of the great similitude and likeness that they perceive to be between God and it.

And this is the cause why the substance of our soul cannot be perfectly understood. For, being as it is, very like unto the substance of God, (which cannot be known in this life) it followeth that substance of the soul is also a thing not able to be known here by us.

Now, the end for which this noble creature was created, is answerable to this dignity.

For, it is manifest that the soul was created to be partaker of the blessed glory and happiness of GOD; to dwell in his house; to eat at his table; to enjoy these things that God himself enjoyeth; to be clothed with the same garment of immortality that he himself is clothed withal; and to reign eternally with him.

And so it cometh, that the soul hath such a wonderful capacity; which is so great, that all the creatures
 and

and riches of the world, when put together, are no more able to fill her capacity than a barley-corn is able to fill the whole world.

Now, therefore, what recompence shall we make to our gracious and merciful LORD, for this great benefit? If we think ourselves to be so much indebted to our carnal parents, for that they have been some part in the building of this our body; how much more are we indebted to our heavenly Father, who (by means of our parents) hath formed our bodies, and without them hath created our souls, which be (without comparison) more excellent than the body, and without which our body were no better than a loathsome dunghill? What are our parents but only an instrument, whereby God hath made a small portion of his work? Now, if thou be so much bound to the instrument of the work, how much more art thou bound to the principal agent that made the work? and if thou be so much bound unto him, who was only a mean in framing one part, how much more art thou bound unto GOD that made the whole? If thou esteem a sword so much wherewith a city was conquered, how much more oughtest thou to esteem the king himself that conquered it?

Of

Of the Benefits of Conservation.

S E C T. II.

A GAIN, the Lord hath not only created thee in such great dignity and glory, but it is he also that upholdeth and conserveth thee after the creation in the same, as he informs us by the prophet, saying, "I am the Lord thy God which teacheth thee to profit which leadeth thee by the way that thou shouldest go." (*Isa. xlviii. 17.*)

There are many mothers that think it sufficient to sustain only the travel of childbearing: they will not burden themselves with nursing their children, but will set out for another that may discharge them of that trouble. But GOD dealeth not so with us, for he vouchsafeth to take upon him the whole charge and burden insomuch as he is both the mother that brought us forth, and the nurse that nourisheth us with the milk and cherishings of his providence; according as he informs us by one of his prophets, saying, "I taught Ephraim also to go, taking them by their arms; but they knew not that I bealed them." (*Hosea xi 3.*)

So

So that the Lord himself is both the Creator and Conservator of all things that be created. And as nothing is made without him, even so (were it not for him) all things would return to their first chaos of confusion.

And as touching this point, *David* himself informs us plainly both of the one and the other, saying:

“ The eyes of all things wait on thee,

“ The Giver of all good,

“ And thou in time convenient

“ Bestows on them their food.”

Psal. cxlv. 15.

And again he says,

“ That which thou givest unto them,

“ They gather for their food:

“ Thine hand thou openest lib'rally,

“ They filled are with good.

“ Thou hid'st thy face, they troubled are,

“ Their breath thou tak'st away;

“ Then do they die, and to their dust

“ Return again do they.”

Psal. civ. 28, 29.

By which it appeareth, that as the moving and order of a clock, dependeth on the wheels that do draw it, and make it go, insomuch that if they should stay, then immediately all the whole frame and moving of the clock would stay also: even so all the workmanship of this great frame of the world dependeth wholly on the providence of GOD, in such a manner that if his divine providence should fail, all the rest would fail also.

But, how many benefits [thinkest thou] are contained in this one benefit? Surely every moment of an hour that thou livest is a part of this benefit. For thou

H h

couldst

couldst not live, nor have any being so much as one moment; if GOD should withdraw his providence, and turn his eyes away from thee never so small a space of time.

All creatures in the world are part of this benefit: for we see that they all do serve to this end. Inasmuch as the heaven is thine, the earth is thine; yea, the sun, the moon, the stars, the sea, the fishes, the birds, the trees, the living beasts; and to be short, all things in the world are thine; forasmuch as they all are appointed to do thee service. This is that benefit which made the prophet to wonder, when he said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas, O Lord our God, how excellent is thy name in all the earth!" (*Psal. viii. 4, 5, 6, 7, 8, 9.*)

And GOD hath vouchsafed not only to appoint all visible creatures for the service and behoof of man; but hath also (of his great mercy) appointed the invisible creatures, *viz.* those most noble and excellent understandings that are alway in his presence, and behold his divine beauty. For we are told by an apostle: "That they are all ministring spirits, sent forth to minister for them who shall be heirs of salvation." (*Heb. i. 14*)

Lastly, he hath ordered all the whole world to do thee service, to the intent that thou shouldest in like manner employ thyself in his service: and his pleasure is, that

that there should be no one creature, either under the heaven or above, exempted from serving and helping thee. And this he hath done, that there should be nothing within thee, that should not also be employed in serving him. And although perhaps thou goest over all these things slightly: yet thou oughtest not so to pass over the benefits that God hath done unto thee, in delivering thee from infinite misfortunes and calamities, which we see do daily happen unto other men. Thou seest how one is troubled with the palsy, another is blind, another lame, another broken legged, another vexed with the stone, and others with the gout, or with other diseases and miseries.

For to speak the truth, this world is nothing else but a main sea of infinite troubles, calamities, and miseries: and scarcely canst thou find any one house in all this land of *Egypt* free from sighing, mourning, grief and sorrow. And now tell me (I pray) who hath granted unto thee this patent of exemption, to be quit and free from these so grievous calamities and miseries? Who hath given thee so great a priviledge, that among such a number of diseased and wounded persons, thou shouldest be safe and sound.

And among such a number that do daily fall, thou shouldest yet stand upright upon thy feet? Art not thou a man as all others? a sinner as all others? And the son of *Adam* as all others? If then all these evils and miseries do come, either on the behalf of nature, or else of sin, and the very same causes are in thee: how is it that the very same effects are not also in thee?

Who hath suspended the effects from their causes? Who hath stayed the streams of the waters that thou shouldest not perish with others in this common flood, but only the very grace of God? Wherefore if thou cast up this account aright, thou shalt find, that all the miseries of this world are benefits, unto thee, and that for every one of them in particular, thou owest

a special thankfulness and love unto God. So that by the benefit [before alledged] thou mayest perceive, that all the good things in the world are benefits bestowed upon thee, [inasmuch as they all do serve for thy conservation;] and now also by this thou mayest understand, that all the miseries and evils in the world, are likewise benefits unto thee; in that the Lord hath delivered thee from them all.

Of the Benefits of Redemption.

S C E T III.

WE come now to the inestimable benefit of our redemption, although it should be much better to adore this mystery with an holy silence, than to speak of it in such gross and base wise, as we must do with our mortal tongue. Thou didst lose (through sin) that first innocency and grace in which thou wast created, and God might (with good equity and justice) have left thee in that miserable state as he left the *devil*: and none should have been able to have reproved him. And yet he would not do so, but on the other hand, changing

ing his anger into mercy, it pleased him out of his infinite goodness, to bestow great benefits at that time, when he was most provoked to wrath with great offences. And whereas he might have repaired this loss of innocency, by sending some angel or archangel, or by some other means: yet he would not do so, but vouchsafed to come himself even in person. And whereas he might have come with great majesty and glory, he humbled himself so far as to come in great humility and poverty. And this he did to cause thee to be the more in love with him by reason of this benefit: and to make thee the more indebted unto him by this example, and to make thy redemption the more abundant by reason of the great treasure that he bestowed upon it, and to give thee more clearly to know how much good will he carrieth towards thee that thou shouldest bear towards him the like again; and to shew thee plainly, how much interest thou hast in him, that thou shouldest repose thy whole trust and affiance in him.

This is the benefit which the prophet exalteth (and that for good cause) in these words, saying, "Surely he hath borne our griefs, and carried our sorrows." (*Isa. liii. 4.*) As if the prophet had said, "In all the tribulations of men, he never fainted, nor was he ever weary in suffering for them." Neither would he send an ambassador or angel to redeem them, but came in person himself to redeem them, and to carry them upon his shoulders all the days of this world, notwithstanding that they did evil and did not acknowledge this benefit, but did "grieve the Holy Spirit of God," "whereby they are sealed unto the day of redemption." (*Eph. iv. 30.*)

And if thou be so much indebted to the Lord, for that he vouchsafed to come himself in person to redeem thee, how much more art thou indebted to him for the manner of thy redemption? Which was by suffering so great pains and torments? It were certainly a great benefit

benefit if a king would pardon a thief that deserved to be whipt: but if the king would vouchsafe himself to receive the lashes upon his own body for him; this were without comparison a far greater benefit. Consider therefore how many benefits are comprehended in this benefit of thy redemption.

Lift up the eyes of thy soul, and take a view of thy Saviour hanging upon the cross; and view all the wounds and pains that the Lord of glory endureth there for thy sake: for every one of them is a benefit of itself, yea, and a singular one too. Behold that innocent body of thy Redeemer, all of a gore-blood, with so many wounds and bruises in all parts of him, and the blood flying out on every side! Behold that sacred head, falling down even for faintness, and leaning upon his shoulder! Behold that divine face (which the angels desire to behold) how it is disfigured, and overflown with streams of blood! In some parts fresh and red coloured, in other parts very foul and black.

Behold that most beautiful visage of all creatures, and that countenance that delighted the eyes of all such as beheld it; how it hath now lost all the flower of his former beauty! Behold that holy *Nazarite*, more fair than snow, more white than milk, better coloured than old ivory; how is he now become blacker than coals, and so much disfigured, that his own friends are scarcely able to know him! Behold that holy mouth, how wan and deadly it looketh! Behold his lips, how black and blue they seem! Behold how they move, desiring pardon and mercy, even for those that are his very tormentors.

Lastly, wheresoever thou beholdest him, thou shalt find, that there is no part of him free from pain and grief, but that he is covered over with lashes and wounds, even from the top of his head to the soles of his feet. That goodly clear forehead, and those eyes more beautiful than the sun, are now dimmed and darkened.

darkened with the blood and presence of death. These ears that were wont to hear the songs of heaven, do now hear the dreadful blasphemies of sinners. These arms so well fashioned and so large, that they embraced all the power of the world, are now distained, and stretched out upon the cross.

Those hands that created the heaven, and were never injurious unto any man, are now nailed fast, with hard and sharp nails.

Those blessed feet, that never walked in the ways of sinners, are now deadly wounded and pierced through. But above all this, behold the bed where he lieth, and whereupon that heavenly bridegroom sleepeth at noon-day, how narrow and hard it is, and how he hath nothing whereupon to rest his head, O precious head of my lovely Saviour, what meaneth this, that I see thee thus afflicted and tormented for my sake? O blessed body, conceived by the holy Ghost: how is it, that I see thee thus wounded and evil intreated for my sake? O sweet and loving side, what meaneth this so great wound and open cleft in thee? What meaneth this so great abundance of blood? Ah wretch that I am, what a pitiful sight is this, to see thee thus furiously pierced with a spear for my sake?

O rigorous tree, why art thou so stiff and inflexible? Why dost thou not a little mollify thy hardness? Why dost thou not bow down those high branches, and let down to me this most precious fruit, that I may taste thereof? O cruel nails, why leave you not those innocent hands and feet of my innocent Lord, and come and enter into my heart, and pierce it through? For it is I that have sinned, and not he. O merciful Jesus, what hast thou to do with so many cruel torments? What hast thou to do with death, with sharp nails and with the cross? Undoubtedly the prophet had good cause to say, "That he may do his work, his strange work; and bring to pass his act, his strang act."
(Isa.

(*Isa.* xxviii. 21.) that is, as if the prophet had said, "His works shall be very strange, and far unlike himself." What is more strange, and more contrary to life than death? What is more disagreeable to glory, than pain? What is farther off from the nature of perfect holiness and innocency than the image and shape of a sinner. This title and shape (O Lord is indeed very strange for thee. O true *Jacob*, that with wearing the garments of others, and with putting on thee a strange habit, hast purchased for us the blessing of the eternal Father! For by taking upon thee the image of a sinner, thou hast purchased for us a victory against sin. O goodness unspeakable! O mercy undeserved! O love exceeding all understanding! O charity incomprehensible! tell me [O most lovely Saviour] what sawest thou in us? What offices have we performed unto thee? With what works have we bound thee, to suffer such grievous and cruel torments for our sakes? O wonderful goodness, that without any merit on our part, and without any necessity of thine own part, wouldest vouchsafe only of thy mere grace and mercy, to purchase our redemption. *Titus* iii. 5. "Not by works of righteousness, which we have done, but according to his mercy he saved us." O how desirous was our Lord, that we should understand his mercy: when by the prophet he spake those notable words? saying, "Thou hast not called upon me, O *Jacob*; but thou hast been weary of me, O *Israel*. Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." (*Isa.* xliii. 22, 23, 24, 25, 26. verses.)

Wherefore

Wherefore, O most merciful Saviour, what thing is there in me, wherewith I may recompense thee for this great benefit? If I should live all the lives of the sons and daughters of *Adam*, and all the days and years of the world: if I were able to endure all the travels and pains of all the men that have, are or shall be in the world: all this were as nothing to recompense the least grief and pain that thou hast endured for me. Considering therefore that I can by no possible means discharge this inestimable debt: let me pay thee (O my GOD) if it be thy blessed will, with the continual remembrance of the same.

I pray thee (O Lord) even by the bowels of thy infinite love, that thou would wound my heart with thy wounds, and make my soul drunk with thy precious blood in such a manner, that wheresoever I go, I may see thee always crucified, and wheresoever I cast my eyes, all things may seem unto me to shine with thy precious blood. Let this all be my comfort, to be crucified with thee, and let this be all my affliction, to think of any thing but thee. Consider (O my God) the great price with which thou hast purchased me, and suffer not such a glorious treasure to be shed in vain for me. And grant unto me (O glorious Saviour) that I be not as a child that is born before his time, whom his mother bringeth forth with great travel and pain, and yet he never enjoyeth the fruit of life.

Of the Benefits of Vocation.

S E C T. IV.

NOW, think upon the benefits of vocation, or call of God; without which all other benefits tend to the greater damnation of a man; but here it is to be observed, that there are two callings of God; one unto *faith*, by means of the sacrament of baptism; and the other unto *grace*, after that a man hath lost the first innocency which he had by baptism.

Consider now what a great benefit the first calling of thee was, by means of the sacrament of baptism, whereby thou wast washed from original sin, delivered from the power of the *devil*, made the Son of God, and an inheritor of his kingdom.

There he took thy soul to be his spouse, and beautified it with such ornaments, as were answerable for such a state: *viz*, with grace and with the virtues and gifts of the Holy Ghost, and also with other jewels, that are far more precious than those that were given *Rebecca* when she became the spouse of *Isaac*. Now what hast thou

thou done whereby to deserve so great a benefit as this? How many thousands, not only of men, but also of nations and countries are there, that by the just judgment of God do not obtain this inestimable benefit? What had become of thee if thou hadst been born among infidels, and wanted this knowledge of the true and living God, and worshipped stocks and stones instead of God, as the infidels do? How much art thou indebted unto God, that among such a number of lost and damned souls, it pleased him that thou shouldest be one of them that should have eternal life from him; yea, and be born in the bosom of the catholic church, and be nourished there with the milk of the apostles, and with the precious blood of Christ.

Now, if after the grace of this first calling thou hast (through thine own default and sinful life) lost the innocency which thou received in the sacrament of baptism; in case it hath pleased the Lord (notwithstanding all that) to call thee a second time; yea, and oftentimes; how much art thou indebted unto him, for this great benefit? It was one benefit to wait so long a time for thy conversion; to give thee space to repent; and to suffer thee so long to continue in that state of sin and wickedness, and not to cut down the unfruitful and unprofitable tree that cumbered the earth where thou wert planted, and received in vain the influence of heaven. Another benefit it was, to suffer thee to commit so many enormous sins, and not to cast thee down into the bottomless pit of hell; where [perhaps] many others are now tormented, even for less offences than thine. Another benefit it was, to send thee so many good inspirations and holy designs, even in the midst of thy sins, and to continue in calling thee so long, whereas thou didst nothing at all but offend him that called thee. It was also another benefit, to bring thy great stubbornness (at last) to an end, and to call thee with such an audible voice, that by it thou mightest rise

from death to life, and come forth as it were another *Lazarus*, out of the dark grave of thy sinful life, and not with thy hands and feet bound, but loosed and set at liberty out of the horrid prison of the enemy of mankind.

But above all this, what a benefit was it to grant thee then not only pardon for thy past sins, but also grace from that time forwards not to return unto thy sins again, giving thee (also) all such other ornaments, as were given to the penitent prodigal son, when he was received into grace and favour again: by means of which ornaments and graces, thou mightest live as the child of God, and contemn and laugh at the malice of the *devil*, and triumph over the world, and take a sweet taste of the things appertaining unto God, which before seemed very unfavoury unto thee. and withal, conceived a certain loathsomeness and misliking of the things of the world, which before seemed very delightful unto thee.

But again, besides this, what if thou do consider unto how many others God hath denied this benefit, which he hath so freely granted unto thee. And whereas thou being a sinner, as well as they, and as unworthy of this calling as they, yet it hath pleased God to suffer them to abide still in their wicked state, and to call thee unto the state of salvation and grace. With what thanks and reverence, art thou able to recompense Him for this so great a favour and grace bestowed on thee? What an exceeding joy will it produce in thee (when by virtue of this vocation) thou shalt see thyself enjoy the eternal fruition of God in the kingdom of heaven, and shalt behold others of thy companions and acquaintance, for want of the same grace of God, to remain in eternal torments in the horrible furnace of hell?

O gracious and merciful Lord, what a collection of things are there included in this grace, to be well weighed

weighed and considered: tell me (I beseech thee) when the blessed thief, who (upon his sincere repentance) received the promise of *paradise*, seeth himself in that glory, which he now enjoyeth in the heavenly kingdom, and seeth his companion also in those horrible torments of hell; and calleth to mind that he himself was a thief also as well as the other, and suffered for his robberies as the other did, and that (a little before) he blasphemeth our Saviour, in like manner as his companion did: and yet (for all that) it pleased God to cast a gracious aspect upon him, and to give him a sight of his sins; leaving the other thief in darkness. Now, in meditating upon this, what thanks (pray) doth he render unto God for this grace, how wonderfully doth he rejoice at so great a benefit? How doth he marvel at so great a judgment? With what love doth he love him that would vouchsafe to prevent him with such a wonderful grace.

Now, if this seem so great a benefit unto thee, remember thyself, that our Lord hath bestowed the like inestimable benefit upon thee, when the same Lord vouchsafed to cast his merciful eyes upon thee, and did not with the same calling, call thy companion, or friend, who (perhaps) had less offended his divine Majesty than thyself. Consider then how much thou art indebted to the Lord of life for this his benefit, and what an occasion is here offered unto thee to desire even to suffer death for his sake.

Above all this, consider how costly this benefit of our redemption was to our Lord and Master, which was so freely bestowed upon thee. Unto thee it was given freely, and of meer grace; and it cost him his most precious blood and life to purchase it. For it is clear, "that without shedding of blood there could be no remission of sins," neither could our wounds be cured.

It is reported of the *pelican*, that she bringeth forth her young ones dead, and beholding them in this case,
she

ſhe ſtriketh herſelf upon the breaſt with her Leak, untill ſhe cauſe blood to ſpring out, and with that blood ſhe bathes her young ones, and ſo they receive both heat and life.

Now if you would underſtand how great this benefit is, make account with thyſelf, that when thou waſt “ dead in trefpaſſes and ſins,” that loving divine and merciful *Pelican* (*viz.* our Saviour) moved with pity and compaſſion, ſtruck his ſacred breaſt with a ſpear, and waſhed the deadly wounds of thy ſoul, with that precious blood that iſſued out of his wounds : and ſo with his own death he gave thee life, and with his own wounds he healed thy wounds.

Be not thou unthankful to him, for ſo great and coſtly a benefit : but as the Lord himſelf admoniſhes, be mindful of the day in which thou cameſt out of *Egypt*.

This day was the day of thy paſſover : this was the day of thy reſurrection, forasmuch as upon this day thou haſt paſſed through the Red-ſea of Chriſt's blood, unto the land of promiſe : and upon it alſo, thou haſt riſen again from death to life.

Of the particular Benefits that
GOD hath bestowed upon us.

S E C T . V.

THESE benefits above-mentioned are general. Other benefits there are more particular, that are given to particular persons: which benefits none other knoweth, except he only who hath received them. In this account many benefits are reckoned up, either of fortune, or of nature, or of grace, which God hath bestowed upon every one in particular, and also sundry miseries and dangers, both of body and soul; from which he (of his great mercy) hath made us free. For which particular benefits, we are as much indebted to give him thanks, as for the general benefits, because they are more certain signs and tokens of the special and particular love and providence that the Lord carries towards us. Such benefits as these cannot be written in books: but it becomes every man and woman to write them in their hearts, and so to join them with
the

the general benefits, and to give humble thanks unto the Lord of all peace and truth for them.

There are other benefits, which are yet more hidden and secret than these, which are unknown even to the man or woman that hath received them. These are certain secret and hidden snares, which the Lord is wont to prevent and disappoint by his divine protection: for he understands what damage and prejudice they might do unto us, unless he should not cut them off and frustrate their course. What man or woman is able to tell, from how many temptations God hath preserved him, and from how many occasions of sin he hath delivered him, and how oft he hath stopped the passages and removed away the cunning and deceitful snares of the *devil*, our watchful enemy, that we should not fall headlong into them?

The *devil* himself said of *Job*, that God had "made an hedge about him, and about his house, and about all that he hath on every side," (*Job* i. 10.) And so in like manner is the Lord wont to keep and preserve such as be his, as it were a sword preserved in his sheath, that nothing may hurt or annoy them.

So for all these benefits, general and particular, we ought to yield him most humble and hearty thanks, that by doing so, no sin may remain without repentance, nor benefit, without giving him thanks for it.

THE

THE EIGHT MEDITATION.

Upon the Humility of CHRIST,
and the Institution of the Sacra-
ment of the Supper.

MATTHEW. xxvi. 20.

“NOW when the even was come, he sat down
“ with the twelve. ver. 21 And, as they did
“ eat, he said, Verily, I say unto you, that one
“ of you shall betray me, verse. 22, And they were
“ exceeding sorrowful, and began every one of them to
“ say unto him, Lord is it I? verse 23, And he
“ answered and said, he that dippeth his hand with
“ me in the dish, the same shall betray me. verse 24,

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“ The

“ The son of man goeth, as it is written of him : but
 “ woe unto that man by whom the Son of man is
 “ betrayed ; it had been good for that man if he had
 “ not been born.

“ Ver. 25. Then *Judas*, which betrayed him,
 “ answered and said, Master, is it I ? He said unto him,
 “ Thou hast said.”

John xiii. 4. “ He riseth from supper, and laid aside
 “ his garments, and took a towel and girded himself.
 “ ver. 5, After that, he poureth water into a bason, and
 “ began to wash the disciples feet, and to wipe them
 “ with the towel wherewith he was girded. ver. 6,
 “ Then cometh he to *Simon Peter* : and *Peter* saith
 “ unto him, Lord, dost thou wash my feet ? ver. 7,
 “ Jesus answered and said unto him, what I do thou
 “ knowest not now : but thou shalt know hereafter.
 “ ver. 8, *Peter* saith unto him, thou shalt never wash
 “ my feet ; Jesus answered him, If I wash thee not, thou
 “ hast no part with me, ver. 9, *Simon Peter* saith
 “ unto him, Lord, not my feet only, but also my hands
 “ and my head. ver. 10, Jesus saith unto him, he
 “ that is washed needeth not, save to wash his feet, but
 “ is clean every whit : and ye are clean, but not all.
 “ ver. 11, For he knew who should betray him
 “ therefore said he, ye are not all clean. ver. 12, So
 “ after he had washed their feet, and had taken his
 “ garments, and was set down again, he said unto them,
 “ know ye what I have done unto you ? ver. 13, Ye
 “ call me Master, and Lord : and ye say well ; for so
 “ I am. ver. 14, If I then, your Lord and Master,
 “ have washed your feet, ye ought also to wash one
 “ another's feet. ver. 15, For I have given you an
 “ example, that ye should do as I have done to you.”

Mark xiv. “ 22, Jesus took bread, and blessed, and
 “ brake it, and gave to them, and said, Take, eat ; this
 “ is my body. ver. 23, And he took the cup, and,
 “ when

“ when he had given thanks, he gave it to them ; and
“ they all drank of it. ver. 24, And he said unto
“ them, This is my blood of the new testament, which
“ is shed for many.”

Meditations upon these Points of Scripture abovementioned.

MEDITATE now (O my soul) upon thy mild and lovely Saviour in this supper; and behold his wonderful example of unparallelable humility, which he here sheweth towards thee, in rising from the table, and washing the feet of his disciples : O lovely Lord, what is this that thou doest? What meaneth this so great abasing of thy divine Majesty? O my soul, what wouldest thou have thought, if thou hadst been present and seen GOD himself, kneeling before the feet of mortals : yea, even before the feet of Judas? O cruel Judas, why doth not this so great humility soften thy stoney heart? How is it, that it causeth not thy very bowels to burst in sunder, considering this great and wonderful humility?

Is it possible (thou traitor) that thou hast conspired to betray this mild and gentle Lamb? Is it possible that thou shouldest not feel some remorse of conscience, in beholding this example? O ye white and beautiful hands, how could ye vouchsafe to touch such lothsome and abominable feet? O most pure and clean hands, why disdain ye not those very feet, that were all

besouled in unclean paths, while they travelled to shed Your blood?

Behold here, O ye blessed spirits, what your Creator doth; come ye, and behold from heaven, and ye shall see even God himself, kneeling before the feet of mortal man; and tell me, if ever he used the like kind of courtesy with you? "O Lord, I have heard thy speech, and was afraid," (*Hab. iii. 2*) O ye blessed *Apostles* why tremble ye not at the wonderful sight of this great humility? O *Peter*, what doest thou? What, wilt thou condescend, that this Lord of glory and Majesty shall wash thy feet?

Peter, when he beheld our Lord and Master kneeling before him, wondered greatly, yea, he was altogether astonished at it, and began to speak after this manner: "what meaneth this O Lord? What, wilt thou wash my feet? Art not thou the Son of the most high GOD? The Creator of the world? The beauty of the heavens? The *paradise* of angels? The Redeemer of men? The brightness of thy Father's glory? He who dwelleth in the Highest? and wilt thou (notwithstanding all this) wash my feet? What? Wilt thou (being Lord of glory and Majesty) take such a vile and base office upon thee? Wilt thou abase thyself, that hast laid the foundation of the earth, and beautified it with so many wonders, that hath enclosed the whole universe within thy hand, that movest the heavens, governest the earth, dividest the waters, settlest the times, disposeth the causes, beautifiest the angels, orderest men, and upholds all things by the word of thy power? Is it seemly that thou shouldest wash my feet?

"Mine, I say, who am I, but a mortal creature, a little clod of dust and ashes, a vessel of corruption, a man full fraught with vanity, and ignorance, full of infinite miseries and sins, and yet notwithstanding all this, wilt thou, O Lord, wash my feet?

"What?

“ What? wilt thou, being the Soverign of all things,
 “ humble thyself under me, that am inferior to them
 “ all? Truly the highness of thy Majesty, and the
 “ deepness of my miseries, do (as it were) enforce me,
 “ that I cannot consent to such a deed. Lay aside
 “ therefore, O my Saviour, lay aside, I beseech thee,
 “ this base office for thy servants, lay aside the towel
 “ and put on thy apparel again, and sit down in thy
 “ seat and wash not my feet. Beware that the hea-
 “ vens be not ashamed of it, when they shall see how
 “ by this ceremony, thou dost set them beneath the
 “ earth.

“ For by doing this servile office, those very hands
 “ in whose power the Father hath committed the hea-
 “ vens and all things besides should be abased under
 “ the feet of mortal men. Take heed that all natural
 “ creatures be not very much grieved and vexed, or
 “ rather in great disdain, to see themselves thus sub-
 “ ject under the feet of any other than thine. Beware
 “ also lest the daughter of king *Saul* despise thee not,
 “ when she shall see thee girded about with this towel,
 “ after the manner of a servant, and say that she will
 “ not take him for her spouse, and much less for her
 “ God, whom she seeth to attend upon so base and vile
 “ an office.” (2 Sam. vi. 16.)

Such words as these or the like spake *Peter*, as a man
 that had not yet any taste or feeling of things apper-
 taining unto God: and as one that understood not
 what glory lay hid in this work, which seemed to the
 eye so base and vile. But our Lord who knew it right
 well, and was also desirous to leave to us for an example
 at that time, such a wonderful memorial of humility,
 satisfied the simplicity of his disciple, and went on
 afterward in the great work he had begun.

Here we have to mark with all diligence, what a
 great care our Lord and Saviour had to make us hum-
 ble, in that being now about to enter into his bitter
 and

and grievous passion, in which he knew he should give us such a wonderful example of humility, as might suffice to admonish both heaven and earth.

O wonderful virtue! How great must thy riches be, seeing thou art thus commended to us? O humility, that art taught and preached in the whole life of our Lord, sung, and praised by the mouth of his own blessed mother! O beautiful flower among virtues! O divine adamant, that drawest to thee the Creator of all things himself!

Whosoever he be that banisheth thee away from his presence, shall be banished out from the presence of GOD himself; yea, though he were in the highest place of heaven; and whosoever embraceth thee in truth, shall be embraced of God, yea, though he be the greatest sinner on earth. Great are thy graces, and wonderful thy effects. Thou pleasest men, thou delightest angels; thou confoundest the *devils* and knitest the hands of the Creator. Thou art the foundation of virtues, the death of vices, the glass of virgins, and the habitation of the blessed Trinity.

Whoso gathereth without thee, scattereth; whoso buildeth, and not upon thee, pulleth down: and whoso heapeth virtues together without thee, the dust shall carry them quite away before the face of the wind; without thee the virgin is shut out of the gates of heaven, and with thee the very public sinner is received at the feet of Christ. Lay hold upon this virtue of humility, O ye virgins, that by it your virginity may be profitable unto you. You that are religious and pious, see that ye seek earnestly also after this virtue, for without this virtue of humility your religion is but a show and to no effect. And you of the Laity, seek no less for this virtue of humility, than the religious and pious do, that by it you may be freed from the snares of a sinful and wicked world.

And

And after all this is done, consider also that after our Lord and Master had washed the feet of his disciples, he wiped them with the towel with which he was begirt; now lift up the eyes of thy soul a little higher, and there thou shalt see the mystery of our redemption set before thee. Now, what is more filthy and loathsome than man conceived and born in sin? And what is more bright and beautiful, than our Lord and Master conceived by the power of the Holy Ghost? "My beloved is white and ruddy, the chiefest among ten thousand," Says the spouse, (*Cant. v. 10.*)

This most sweet and merciful Lord then, that was so fair and so beautiful, was content to receive into himself, all the spots and filthiness of our souls; viz. the pains which our sins deserved: and that he might leave our souls clean and free from them, he himself remained all defiled with the same. Insomuch that the whole church is amazed at it, and therefore demandeth of the prophet this question; saying, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?" (*Isa. lxiii. 2.*)

Now, if this blood and these soul spots be of others, [viz. of our sins] tell me [O King of glory and majesty] were it not more meet that men should suffer according to their own deserts, then that thou [O most innocent Saviour] shouldest be thus both defiled and tormented for their sakes?

Had it not been more decent, that this filthiness should have remained upon his own dunghill, and not upon thee, the mirror of all beauty? What a wonderful pity and compassion was it, that moved thee to have such a strong desire of the cleanness of my soul, that thou wouldest with so great charge and loss of thine own beauty, bestow it upon me? What man alive would take a fine towel wrought with gold, and wipe these with any foul vessel, especially such a vessel as were rent and broken in many places?

Blessed

Blessed art thou (O my most merciful and compassionate Saviour) all the angels trumpet forth thy praises (O my Lord, for ever and ever; for, that it hath pleased thee to become (as it were) an out-cast of the world, taking upon thee all our vileness and miseries (which are the pains due unto us for our sins and transgressions) to deliver us, and make us free from them.

After this consider those words wherewith our Lord made an end of this history, saying, "I have given you an example, that you should do, even as I have done to you."

Which words are to be referred not only to the matter and example of humility, but also even to all the other works and life of our Lord: forsomuch as his whole life is a perfect pattern of all virtues, and especially of that virtue which is here set before us, *viz.* of humility, as saint *Cyprian* declares in these words. "It was chiefly" (saith he) "a work of great patience and humility, that so high and excellent a Majesty would vouchsafe to come down from heaven unto earth, and clothe himself with our clay: and that he would dissemble the glory of his immortality, and become mortal, to the end, that being himself innocent and faultless he might be punished for such as were guilty." The Lord will be baptized of his servant: he that came to pardon sins, would be washed with the water of sinners: he that feedeth all creatures, fasted forty days in the wilderness, and in the end, suffered hunger: which he did to this end, that all such as have a hungry appetite unto God's word, and long after his grace, might be satisfied with the same. He fought with the devil that tempted him, and contenting himself with the victory, offered his enemy no further harm, but by word only. His disciples he never despised, as a Lord doth his servants, but entertained them with great love and benevolence; yea, he used them lovingly as brethren.

Neither

Neither is it to be marvelled at, that he thus behaved himself towards his disciples, being, as they were, obedient, saying, he could suffer that arrant traitor *Judas* so patiently, and bear with him untill the end, and suffer him, being his enemy, to eat together with him at his own table, and knowing full well whereabout he went, would never discover him, but was content to receive a kiss of him, even of him, that had sold him with such a traitorous face. Again, with what great patience did he bear with the *Jews*, untill that present hour? How painfully did he labour to move those unbelieving hearts, with his continual preaching, to embrace the faith? What great travel took he to allure those ungrateful men unto him by good works?

How meekly answered he to such as contradicted him in his speech? With what clemency bare he with the proud? With what a wonderful humility yielded he unto the furious rage of his enemies and persecutors? How travelled he untill the most bitter hour of his passion, to overcome them that had been the murderers of the prophets, and heinous rebels against GOD.

Again, at the very hour of his passion, before they came to the shedding of his precious blood, and to put him to that cruel death, how great and many were the mocks and taunts he suffered? How patiently did he bear the spitting of those infernal mouths, that had himself not long before, with the spittle of his own mouth restored a blind man to his perfect sight? How suffered he their whippings, whose servants were wont, in his name, with great power to whip the very *devils*? How was he crowned with thorns, that crowned his martyrs with everlasting garlands? How was he smitten on the face with the palms of mens hands, that giveth the palm of victory unto such as be conquerors? How was he robbed of his earthly garments, which clothed his saints with garments of immortality? How was he

proffered most bitter gaul, that giveth us the bread of heaven? How was he offered vinegar to drink, that giveth the cup of salvation? He that was so innocent, he that was so just, or rather, he that was innocency and justice itself, was reckoned among thieves: the eternal Truth was accused with false witness; the Judge of the world was condemned by wicked and sinful men; the Word of GOD received the sentence of DEATH in silence. Consider also, at what time the Saviour of the world was nailed to the cross, and at the very hour of his death, when the stars were obscured, the elements troubled, when the earth quaked, when the light was darkened, when the sun turned away his eyes, and would not suffer his beams to shine upon the earth, lest, perhaps, it might see such a cruelty.

Consider again, how even at this time, our Saviour did not so much as open his mouth or move himself; how he would not at the very last hour and point of death, discover the glory of his Majesty, but suffered patiently that extreme and violent conflict, even unto the end, intending thereby to leave unto us, a perfect example of continual patience. Yea, above and besides all this, if those cruel bloody Ministers, that crucified and tormented that blessed body of his, would have converted, and been penitent, he was ready to receive them unto his grace and favour, even at the very last instant: neither would he have shut up the gates of his church from any man.

“ Now, therefore,” saith saint *Cyprian* “ What thing
 “ in the world can possibly be of greater benignity and
 “ patience, than the blood of Christ, that offered life
 “ even to them that shed the same? But such and so
 “ great is the patience of our most merciful Saviour
 “ Christ.”

The

The Sacrament of the Body and
Blood of Christ, and the causes
why it was instituted.

ONE of the principal causes why our Lord came into the world, was to enkindle the hearts of men in the love of God : for we are told, *Luke xii. 49.* “ I am come to send fire on the earth, and what will I if it be already kindled.” Our Lord did put this fire on earth, when he bestowed upon men so many benefits, when he wrought so great works of love among them, and wholly enflamed them in this fire of love.

Now, all the works of his holy life, do serve to this end, yet of all others, those do most effectually serve to this purpose, which he performed in the end of his life: as we are told, *John* xiii. 1. "Having loved his own which were in the world, he loved them unto the end."

For, at that time, he bestowed greater benefits upon them, and discovered unto them great pledges and tokens of his love : among the which, one of the most principal was the institution of the sacrament of the supper ; which thing will appear very plain unto him, that will give himself the least time to reflect upon the causes of the institution of the same blessed supper.

But in this matter, we beseech thee (O Lord) that
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thou would open our eyes, and grant us thy light, that we may see what causes they were that moved thy loving heart, to institute for us, this so wonderful a sacrament, and to leave it with us. Now, that we may understand somewhat of this divine mystery, it is to be presupposed (O good Christian) that no tongue created is able to express the love, that our blessed Lord bears towards the true church His spouse, and consequently to every soul that is in a state of grace, forso much as every soul is also His spouse.

For this cause the apostle *Paul* requested, and earnestly desired, that God would reveal unto us the greatness of his love, which is so great, that it far surmounteth all the wisdom and knowledge created: yea, though it were that astonishing knowledge of angels.

The first Cause.

OUR most merciful Saviour, when he was about to depart out of this world, and leave his church, his dear spouse: (to the intent that this his departure might not be any occasion to her to forget him) he left unto her for a memorial of himself this sacrament.

In which he himself would remain spiritually; for he could not endure, that between him and her there should be any less pledge to provoke her to the remembrance of him, than even himself. And therefore he tells his church, in these words, saying: "Do this in remembrance of me," (*Luke xxii. 19.*) That is, do it
that

that ye may be always mindful how much I am willing to do for you, and how much I go now to perform, and to endure for your salvations.

The second Cause.

A GAIN, this merciful and gracious Lord, intending in his long absence, to leave some company with his church the spouse, that she might not remain in a solitary and comfortless condition. And therefore he left her the company of this sacrament, in which he the Lord and husband of his church is spiritually present, which indeed is the best, and most delightful company that he could possibly leave with her.

The third Cause.

AT what time our Lord and Saviour would go to suffer death for the church the spouse; and to redeem and enrich her with the price of His own precious blood; to the intent she might (when ever she had a mind) enjoy this precious and divine treasure, he left her

her the very keys thereof in this holy and blessed sacrament. For as saint *Chrysostom* (says) "so often as
 " we come to receive this blessed sacrament, we must
 " remember that we come to feed upon Christ by faith,
 " and to drink of his precious blood in the same
 " manner: and that under this sovereign and divine
 " mystery."

You may therefore see in what a dangerous case those men are, that for a little slothfulness, do abstain to come to this royal banquet: and to enjoy such a great and inestimable divine treasure. These are those unfortunate sluggards of whom the wise man speaks, saying,
 " The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth." (*Prov. xxvi. 15.*)

Now, what greater slothfulness can there be in a man than this, that because he will not abide to take so little labour, as he should bestow in preparing himself, for the receiving of this holy and blessed sacrament: he will rather want the benefit of so great, divine and inestimable a treasure, which is of more value, than all that ever GOD hath created.

The fourth Cause.

THIS heavenly and merciful Husband, desired also to be beloved of thee his spouse, the church, with a passing great love, and therefore he ordained this divine and mystical morsel, consecrated with such words,
 that

that whosoever receives it worthily is immediately touched and smitten with his love. O astonishing mystery, worthy to be engraven in letters of gold in the innermost parts of our hearts!

Tell me (O ungrateful man) if a king should bear such great affection and love towards a silly creature that were his bond slave, that he could find in his heart to take her for his spouse, and to make her queen and lady of all that he is lord of, how great would we say, that the love of that prince had been, that would do such a deed? And if (perhaps) after the marriage solemnized, the slave should shew herself coldly affected toward the prince her husband, and he understanding the same, would (as a man forlorn) go to seek with all diligence, for some precious and delicious morsel, and give it her to eat, thereby to win her love unto him; how passing great would we say, that the love of that prince were, that should be thus affected toward her?

Now, therefore (O King of eternal glory and Majesty) what is the meaning of this, that thou for the love that thou bearest to me, vouchsafed not only to take my soul to be thy bride, being (as she was) the very bond-slave of thine enemy the *devil*.

But seeing her also (notwithstanding all this) very coldly affected towards thee, hast ordained for her this mystical and divine morsel, which thou hast consecrated with such words, that it hath virtue in it to draw such souls unto thee as shall feed thereon, and make them to burn with lively flames of love.

There is no one thing that declareth the affection of love more evidently, than when a man hath a desire to be beloved. Considering therefore that thou hast been so greatly desirous of our love, that thou hast sought it with such strange inventions: who shall from henceforth stand in doubt of thy love? Certain I am (O my most merciful and lovely Saviour) that if I love thee,
thou

thou also lovest me; and certain I am, that I need not seek any inventions to allure thy heart to love me, as thou hast sought to allure my heart to love thee.

The Fifth Cause.

THE most lovely and beautiful Husband of souls would also be absent from the church the spouse, and yet because love cannot abide to be absent from the beloved, he would depart on such wise, that he might not altogether depart from her: and he would so go away, that he might also remain with her.

Wherefore, consider that it was not expedient for our blessed Lord to tarry here still, and that the spouse might not (as then) go from hence with him, he devised a mean, that although he went his way, and his spouse the church remained still behind; yet should they never be separated and set asunder.

Therefore, for this cause he instituted this holy sacrament, that by means thereof the souls of his people might be united, and incorporated spiritually with Christ their Head: and that with such a strong bond of love, that of them two, there should be made one body. For like as of meat, and of him that eateth that meat, there is made one and the same thing; even so likewise (after a certain manner) is there made of the soul and of Christ, not by nature, but by conformity of life.

The

The Sixth Cause.

FURTHERMORE, our blessed Lord's will was, to assure his Spouse, the Church, and to give her a pledge of that blessed Inheritance of eternal glory, that she being fortified with the hope of this happiness, might pass cheerfully through all the troubles, adversities, afflictions and persecutions of this life. For, indeed, there is no one thing in the world that causeth us so much to despise all things that are to be had or obtained in this life as an assured hope of the blessedness and happiness that we shall enjoy in the world to come. And as our Lord and Master tells us, in these words which he spake unto his disciples a little before his passion saying: "If ye loved me, ye would rejoice because I said, I go unto the Father," (*John*, xiv. 28.) As if he had said, it is a great happiness to go to the Father, for although the way to go to him be through whips, thorns, and all crosses, trials and tribulations whatever, yet notwithstanding all these things, it is a thing of inestimable gain and comfort to go to him. Wherefore, to the intent that his spouse the Church might have a very firm and assured hope of this happiness, he left her here in pledge this heavenly and divine Treasure, which is of as great value as all that is there hoped for; that she should not mistrust, but that God will give himself to her in glory, where she

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shall

shall live altogether in the Spirit, seeing he denieth not himself to her in this weary wilderness and vale of tears, where he liveth in the flesh.

The Seventh Cause.

OUR Lord purposed also at the hour of his death, to make his Testament, and to leave unto his Spouse the Church some noble Legacy, to be instead of a relief and comfort for her at all seasons. And so he left her this divine sacrament, (in which Christ himself is spiritually present) which was the most excellent and profitable request that he could leave unto her.

Elijah, when he was taken up from the earth, left his cloak unto his disciple *Elisba*, as one that had none other riches, whereof to make him his heir; but our lovely Lord and Master, when he would ascend into heaven, left unto us the cloak of his sacred body, mystically ministred to us in this divine sacrament: appointing us to be his heirs (as by the right of children) of this great and inestimable treasure.

With that mantle *Elisba* went over the waters of the flood of *Jordan*: and was neither drowned nor wet-shoed; so, in like manner, by the virtue and grace of this holy sacrament, all the faithful do pass over the waters of afflictions and troubles in this world without any danger or harm.

The

The Eight Cause.

NOW, to conclude, our Lord and Master intended to leave unto our souls sufficient provision of food, wherewith they might: forsomuch as the soul hath no less need of her proper sustenance, to maintain her in spiritual life, than the body hath of his temporal food, for the maintenance of his corporeal life. If you think otherwise, tell me (I beseech thee) why hath the body need of his ordinary meat every day? Surely, the cause is, for that the natural heat, continually wasteth and consumeth the substance of our bodies, and therefore it is needful that, that be restored again with daily sustenance, which is consumed with daily heat. For otherwise, the natural strength of man would soon be at an end, and his power would immediately decay.

O that it pleased God, that men might understand by this, the great necessity they have of this holy sacrament! O that they could by this conceive, the unspeakable wisdom and mercy of him that hath instituted and ordained the same for our benefit! is it not a thing well known, that we have within these our bowels, a certain pestilent heat, that came to us by the occasion of sin, which consumed all the goodness that was in man? That is it which draws us to the love of the world, of our flesh, of all vices, of all sensual pleasures: and so by these means separateth us from God, makes us to relent and wax cold in the love of

him, and causeth us to become very dull, slothful, and heavy to perform all good things, and very nimble and lively to perform all manner of wickedness.

If then we have this continual waster and consumer so rooted within us, were it not good reason (think you) that there should be some restorative prepared to restore that again with fresh supply, which is always wasting? If we have a continual consumer, and have not also a continual repairer, what may be looked for, but a continual decaying, and at the last, a must sure and undoubted ruin? For the proof of this, it shall suffice to consider the course of the Christian people, by comparing the strong fervency and zeal in religion, of the Christians in the primitive Church, with the little, or rather no zeal of the Christians in our corrupt age. For in the primitive Church, when the Christians did eat of this divine meat, they lived therewith a true spiritual life, and had thereby force and strength, not only to observe God's laws and commands in a better measure than we do: but also to die, and suffer for the sake of God.

But now in this our corrupt age, the Christians are found to be very weak and feeble in their faith, and very dissolute and licentious in their lives, because they eat not of this spiritual food: and therefore in the end they perish and die for hunger, as we are informed by the Prophet, when he says: "Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst," (*Isa. v. 13.*)

For this cause hath the wise physician our Lord and Master (who hath also felt the pulses of our weakness) instituted this heavenly and divine sacrament: and for this purpose hath he ordained the same in form of meat, that the very form in which he did institute it, might declare unto us the effect it worketh, and also the great need our souls have of the same.

See
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See now, if there may be found in any corner of the world, any stronger or greater argument of love, than that God should give us his own body for our spiritual nourishment and relief. We may read in many histories, that some mothers have (being constrained with extreme hunger) embrewed their hands in the flesh and blood of their own little children, to sustain themselves with feeding upon them, and that for the great desire they had to live. Of this you have an instance, (*2 Kings. vi. 29.*)

But who hath ever read that any mother hath fed her child, that was ready to perish and die with hunger, with her own flesh? Or that she hath been cruel to herself, to be pitiful to her child? Certainly there was never a mother yet living upon the earth that ever did such a deed.

But our most loving and merciful Lord, surpassing any mother in love and tenderness, perceiving us to be ready to perish and die with hunger, and seeing also that there was none other to maintain our lives, than to give his own life for ours, and his flesh for ours, comes down from yonder world, and yieldeth here his body to be cruelly handled and put to death, that a perishing world might be preserved and kept in life by means of this heavenly and divine food; So, in proof of his great love, as is observed above, you may see what he says, *Isa. lxii. 15, 16.* "I will make waste mountains and
" hills, and dry up all their herbs: and I will make
" the rivers illands, and I will dry up the pools. And
" I will bring the blind by a way that they knew not;
" I will lead them in paths that they have not known:
" I will make their darkness light before them, and
" crooked things straight. These things will I do unto
" them, and not forsake them." Now, all these things no earthly parent can in the least perform.

But besides all this, thou must consider also, that this divine reformer of the world, intended to restore man
unto

unto his former dignity, and to raise him up again so much by grace as he had fallen by sin. And so, as his fall was from a life, that he had of God, which life our first parent *Adam* before his fall had enjoyed,) to the life of beasts (in which after his fall he remained) even so backward was his will, that he should be brought back again from the life of beasts, in which he remained, to the life of God, which (through sin) he had lost. And for this end hath our blessed Lord and Master instituted the communion of this heavenly and divine sacrament; by means of which, man is made a partaker of God, as our Lord himself informs us, saying: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," [*John vi. 56.*]

As if he had said; like as by the dwelling of my Father in me, the life that I live, is altogether conformable to the life of my Father; even so he, in whom I shall dwell by means of my heavenly and divine sacrament, shall live as I do live, and so he shall not now live the life of a man, but the life of GOD.

Now then, what glory can be greater than this? What gift more precious? What benefit of more value? What greater token of love? Let all the works of nature keep silence; let all the works of grace give place; for this is a work surpassing all works; and a singular grace above all graces.

O admirable sacrament, what shall I say of thee? With what words shall I extoll thee? Thou art the life of our souls; the medicine of our wounds; the comfort of our troubles; the memory of the Lord Jesus; the testimony of his love; the precious legacy of his testament; the companion of our peregrination; the consolation of our banishment; the burning coal to enkindle the fire of the love of GOD in us; the mean by which to receive grace; the pledge of eternal happiness; and the treasure of the Christian life.

The

The admirable Effects, that this heavenly and divine Sacrament produceth in every worthy receiver.

NOW, by means of this heavenly food, the soul is united to the spouse; by this the understanding is illuminated; the memory quickned; the will enamoured; the inward and spiritual taste delighted; devotion increased; the good motions awakened; our weakness fortified; and by means of this divine and heavenly food; we receive strength, to mount up even to the hill of God.

What tongue is able fully to express the excellency of this heavenly and divine sacrament? who can give thanks worthy of so great a benefit? Who will not be altogether resolved into tears, when he seeth God united unto him? Surely, the more we go about to view the excellency and virtues of this sovereign mystery, the more do we want words to express it; and the more doth our understanding fail us in it.

Now what pleasure, what sweetness, what delightful favours of good life, doth the soul of the just man feel at that time, when he receives this blessed sacrament? There is no other sound heard at that time, but only sweet songs of the inward man, vehement bursting out
of

of holy desires, yielding of thanks, and uttering of most pleasant words, all tending to the praise of our blessed and merciful Lord, her beloved. There the pious soul, through the virtue of this holy and reverend sacrament, is altogether renewed, and replenished with joy and gladness. There she is recreated with devotion; fed with peace; fortified in faith; confirmed in hope; and knit fast with bands, and knots of love unto her most loving Lord and Redeemer. Whereby she waxeth daily more fervent in love more strong in resisting temptations: more prompt and ready to sustain labour and travel: more careful and diligent to perform good works: and often desirous to frequent this heavenly and divine mystery.

Such are thy gifts (O merciful Lord) such are the works and delights of thy love, which thou art wont to communicate to thy friends, by the means of this blessed sacrament. And this thou doest, to the end that we being filled with these so great and mighty delights, should despise all other vain and deceitful pleasures.

Now therefore, (O most mellifluous love) open the eyes of thy faithful people, open them I pray thee, (O most heavenly and divine light) that with the bright beams of a lively faith, they may know thee, and dilate their hearts, that they may receive thee unto them: that being instructed by thee, they may seek thee, repose their trust in thee, rest in thee; and lastly, by means of this heavenly and divine sacrament, be united to thee, as members with their head, and branches with their vine, that so they may live through the virtue; and enjoy the influences of Thy grace to all eternity.

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THE NINTH MEDITATION.

Upon Christ's Prayer in the Garden, and His apprehension.

MATTHEW. xxvi. 36.

“ **T** H E N cometh Jesus with his disciples unto
 “ a place called *Gethsemane*, and saith unto
 “ them, Sit ye here, while I go and pray
 “ yonder, ver. 37. And he took with him *Peter*,
 “ and the two sons of *Zebedee*, and began to be sorrow-
 “ ful, and very heavy, ver. 38. Then saith he unto
 “ them, My soul is exceeding sorrowful, even unto
 “ death: tarry ye here, and watch with me, ver. 39.
 “ And he went a little further, and fell on his face,
 N n “ and

“ and prayed, saying, O my Father, if it be possible,
 “ let this cup pass from me! nevertheless, not as I
 “ will, but as Thou wilt, ver. 40. And he cometh
 “ unto the disciples, and findeth them asleep, and saith
 “ unto *Peter*, What, could you not watch with Me
 “ one hour?

“ Ver. 41. Watch and pray, that ye enter not
 “ into temptation: the Spirit indeed is willing, but the
 “ flesh is weak, ver. 42. He went away again the
 “ second time, and prayed, saying, O my Father, if
 “ this cup may not pass away from me, except I drink
 “ it, Thy will be done, ver. 43. And He came, and
 “ found them asleep again: for their eyes were heavy,
 “ ver. 44. And he left them, and went away again,
 “ and prayed the third time, saying the same words.”

“ *Luke* xxii. 43. “ And there appeared an angel unto
 “ him from heaven, strengthening Him, ver. 44. And,
 “ being in an agony, He prayed more earnestly: and
 “ his sweat was as it were great drops of blood falling
 “ down to the ground.”

“ *Matth.* xxvi. 45. “ Then cometh he to his disciples,
 “ and saith unto them, sleep on now, and take your
 “ rest: behold the hour is at hand, and the son of
 “ man is betrayed into the hands of sinners, ver. 46.
 “ Rise, let us be going: behold, he is at hand that
 “ doth betray Me, ver. 47. And, while he yet spake,
 “ lo *Judas*, one of the twelve, came, and with him a
 “ great multitude, with swords and staves, from the
 “ chief priests and elders of the people, ver. 48.
 “ Now he that betrayed Him gave them a sign, saying,
 “ Whomsoever I shall kiss, that same is he, hold Him
 “ fast, ver. 49. And forthwith he came to Jesus,
 “ and said, Hail Master; and kissed him, ver. 50.
 “ And Jesus said unto him, Friend, wherefore art thou
 “ come?

“ *John* xviii. 10. Then *Simon Peter*, having a sword,
 “ drew it, and smote the high priest's servant, and
 “ cut

Me

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 me (I
 there
 There

“ cut off his right ear. The servant's name was *Malchus*,
 “ ver. 11. Then said Jesus unto *Peter*, Put up thy
 “ sword into the sheath: the cup which my Father
 “ hath given me, shall I not drink it? *Luke xxvi. 51.*
 “ And he touched his ear, and healed him.”

Matth. xxvi. 55. “ In that same hour said Jesus to
 “ the multitudes, Are ye come out as against a thief
 “ with swords and staves for to take Me? I sat daily
 “ with you teaching in the temple, and ye laid no hold
 “ on Me. *Luke xxii. 53.* But this is your hour,
 “ and the power of darkness.”

John xviii. 12. “ Then the band, and the captain,
 “ and officers of the *Jews*, took Jesus, and bound him,
 “ ver. 13. And led him away to *Annas* first: (for he
 “ was father-in-law to *Caiaphas*, which was the high
 “ priest that same year) *Matth. xxvi. 56.* Then all
 “ the disciples forsook him, and fled.”

Meditations on these Points of scripture abovementioned.

WHAT dost thou (O my soul?) What thinkest
 Thou? It is not time now to sleep. Come with
 me (I beseech thee) into the garden of *Gethsemane*, and
 there thou shalt both hear and see great mysteries.
 There thou shalt see joy stricken with sorrow; fortitude

waxen afraid; strength discomfited; majesty and omnipotency confounded: greatness and mightiness very narrowly straitened, and glory itself obscured and darkened.

Of Christ's Prayer in the Garden.

OB S E R V E in the first place, how after that supper (which was so full of mystery) was ended, our Lord went with his disciples unto the mount Olivet, to pray, before he would enter into the combat of his blessed passion; to give us thereby to understand, that in all troubles and temptations of this life, we must always betake ourselves to prayer, as it were to an holy anchor, by the virtue of which the burden of tribulation shall either be quite taken away from us, or else we shall have strength given to us to be able to endure it; which is a far greater grace. For “ (saith *Gregory*)
 “ the Lord doth us a greater benefit, when he giveth
 “ us force and strength, to be able to sustain troubles
 “ and temptations, than when he taketh the troubles
 “ away from us.”
 “ Our Lord took with him (to accompany him in his way) three of his most beloved disciples, viz. (*Peter, James and John*) which three had been witness (a little before) of His glorious transfiguration. And this He did, that the very same persons might see, what a far different shape He took now upon him for the love

of men, from that glorious shape, in which he shewed Himself to them, at His transfiguration. And because they should not understand, that the inward troubles and agonies of His soul, were no less than those that began to be discovered outwardly, He spake unto them those sorrowful words: "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me." *Matth. xxvi. 35.* That very GOD and true Man, that man which far exceeded our human nature, and all things created: whose dealing and conference, was with the very breast of the high Deiry itself, with whom only He communicated his secrets, is now fallen into so great heaviness, that He imparteth His pain unto his creatures, and doth require their company, saying: "Tarry ye here, and watch with me."

O heavenly treasure! O perfect happiness! Who hath brought thee (O mild Lord) into such a narrow strait? Who hath driven thee to request, even of thine own creatures? Who (I pray, hath done this, but even that astonishing love thou hast to make them rich?

Inform me now (O my lovely Saviour) why art thou now so much afraid of death, which before thou didst so much desire, seeing the fullfilling of the desire, is a cause rather of joy, than of fear? Truly thy martyrs had neither the fortitude nor grace, that thou hast. They had only a little portion, which thou (being the fountain of all grace) didst impart to them, and yet they, with that only small quantity of grace, entered the combat of their martyrdoms very cheerfully, and atchieved the victory. And art thou (O Saviour) being the giver of strength and grace, sad and fearful now, even before the battle begin?

Without doubt (O Redeemer) this thy fear is not thine, but mine: as also the strength and fortitude of the martyrs, was not theirs, but thine.

The fear that thou hast, comes of that thou hast of us, and the strength and fortitude that the martyrs had, came

came of that they had of thee. The weakness of my human nature is laid open, in that God was afraid, and the strength of thy Godhead is shewed in the fortitude of man: so that this fear is mine, and that fortitude is Thine; and so the reproach is mine, and the praise is Thine.

There was a rib taken out of *Adam's* side, to form a woman thereof, *Gen. ii. 21.* And instead of the bone that was taken away, there was put weak and feeble flesh: now what else is signified by this, but that the eternal God took from thee, being our second *Adam*, some force and strength of grace, to plant the same in the church Thy spouse, and took from her the feeble flesh and weakness, to plant it in thee, by means of which Thy spouse, the church remained strong, and thou weak: she strong, by reason of Thy strength, and thou weak by reason, of her weakness.

Thou hast in this (O merciful Saviour) bestowed a double benefit upon us: in that thou hast vouchsafed, not only to clothe us with Thyself, but also to clothe Thyself with us. For these two so admirable and singular benefits, the angels praise to all eternity, for that thou hast not been sparing in communicating these thy favours and benefits to us, nor yet disdained to take upon Thee our miseries.

Now, when I meditate on these things (O my Saviour) what else should I do but seeing myself (as it were) loaden with Thy mercies, glory in thee: and seeing thee to be in like manner replenished with my miseries (for my sake) take compassion upon thee, for the one I will rejoice and be glad; and for the other, I will be sorrowful.

And so, with joy and sorrow together, I will sing and bewail the mystery of Thy most grievous passion: and I will study always, in that book of *Ezekiel*, the contents of which are songs and lamentations (*Ezekiel ii. 10.*)

When

When our Lord had spoken these words, He departed from his disciples as it were a stone's throw, where lying prostrate upon the earth, He began his prayer with very great reverence, saying: "O my Father, if "it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." (*Matth. xxvi. 39.*) And, after He had made this prayer three times, at the third time He was in such a great agony, that He began to sweat even drops of blood, which ran down along his sacred body, and trinkled down to the ground.

Consider seriously, in what a dolorous case our Lord was, and how there were presented to him all the cruel pains and torments he had to endure, even as though they had been then presently in doing before his eyes, all which he apprehended after a most perfect manner, in his most excellent imagination; every one in such a manner, as they were prepared for his sacred body, which was truly more tender and delicate than ever any was in all the world.

He set also at the same time before his eyes, all the sins of the whole world, for which he should suffer; and also, the great unthankfulness of so many souls, as (he well understood) would never acknowledge this his singular favour, nor further and help themselves with this so precious and costly a remedy.

These things being exactly weighed and considered by our Lord and Master at this time, his soul was vexed in such a manner, and his senses and his most tender flesh were so admirably troubled, that all the forces and elements of his body were distempered; and his flesh opened, and gave way to the blood, that it might pass and distill in abundance, and stream down even to the earth.

Now, if the flesh suffered such dolorous pains, with the only remembrance and imagination of that which was yet to come, in what a woful case then (think ye)

was

was his soul, that suffered and endured those pains even directly in itself?

We see commonly in other men, that when they are disquieted with any sudden and great anguish, the blood useth commonly to have recourse unto the heart, leaving the other members of the body cold and destitute of strength, to comfort the most principal member.

But our blessed Lord, on the other hand (because he would suffer without any manner of comfort, thereby to make our redemption more abundant) such was his surpassing love to us, that he would not admit so much as that little relief and comfort of nature.

See our Lord now in this agony, consider not only the painful anguish and griefs of his soul, but also the form of his sacred and reverend countenance. The sweat is wont to have his chief recourse to the forehead and face; if then the blood issued out through all the body of our Lord in such a manner, that it trickled down to the very ground; in what plight then was that countenance that giveth light to the life itself? And how was that face disfigured, which is so revered of the heavens, being all in drops, and covered over with a bloody sweat?

Now, if such as be kind and loving, are wont, when they come to visit their friends (being sick and in danger of death) to behold their countenance advisedly; and to mark their colour and other accidents that proceed of diseases; inform me, O my soul, that beholdest the face of our Lord and Master, what thinkest thou, when thou beheldest in the same such dismal, strange and deadly signs?

What a painful griefs and fits are those like to be hereafter, if in the very beginning of the disease he endured such a great agony? In what grievous pangs is he like to be, when he shall feel those dolorous pains, and cruel torments themselves; if in the very apprehension of them, he sweat the drops of blood? If thou
be

be not moved to take pity on our Lord and Master, seeing him in this mournful case for thy sake: If now when he sweats drops of blood throughout all parts of his body, thou canst not shed any tears from thine eyes: think seriously with thyself, that thou art possessed with a very stony heart; and if thou cannot weep for want of love to him; yet, at the least, weep for the multitude of thy sins, for thy sins were the very cause of this his agony and sorrow.

Behold now, the tormentors do not whip him, nor do the soldiers crown him with thorns; it is not now the nails nor thorns that do cause the blood to fly out of his sacred body; but it is, indeed, thy sins and offences.

Thy sins are the thorns that do prick him; they are the spear that thrust him in the side; they are the tormentors that do afflict him; they are the heavy burden that do cause him to sweat. O my blessed Lord and Master, how dearly hast thou paid for my salvation? O my lovely *Adam*, that art come out of Paradise for my sins, and labourest on earth with thy bloody sweat, to provide the food that I must feed on. You may see also in this place, on the one side, the great grief and watching of our blessed Lord; and on the other side, the sound and deep sleep of his disciples, and thou shalt behold here a great mystery laid open. For, indeed, there is nothing more to be lamented in all the world, than to behold how careless and negligent men be in their lives, and how little account they make of a matter of so great moment and importance as is their own salvation. What thing is more to be lamented, than to behold a man so careless in so weighty a matter?

Wherefore, if thou wilt understand both the one and the other, consider in this matter the doings of our Lord and Master, and also the doings of his disciples. Behold how our Redeemer, applying his mind earnestly to this matter of our salvation, is in such a great care

and pain therewith, that it forces from him even drops of blood; and view on the other side, how his disciples do lie along on the ground and are so overcome with sleep, that neither their Master's rebuking of them, nor their hard bed on the bare ground, are able to raise them out of their heavy and drowsy sleep! Observe also of what importance the redemption of mankind is, since it made the eternal Son of God himself sweat even drops of blood, by whose power the very heavens are upheld!

And you may also observe on the other side, how little account men make of their own salvation, seeing GOD himself is so careful and watchful for them, they are in a deep sleep, and altogether careless of themselves! Surely, nothing could more lively express both the one and the other, than the consideration of these two points, being so admirable as they are. For, if God doth take so great care about the affairs of others, how comes it to pass, that the very parties themselves, to whom the charge of those affairs appertains (altogether with the profit, commodity, loss, and damage of the same) do live with such carelessness and negligence therein?

By this care of our Lord, and carelessness of his disciples, you may understand, how truly the Lord is our Parent, and how he carries towards us the very bowels and heart of a natural loving Father. How often comes it to pass [think ye] that the daughter sleepeth very soundly and quietly when her father watcheth all night providing for her relief and provision? Even so doth this our loving and merciful Parent for us, while we are fast asleep, and are altogether careless of our own salvation; and, by this example, is lively set out before our eyes, in that he remains all night, watching and sweating, and in great agony, to take order for the redemption he intended to bestow upon us.

How

How Christ was apprehended.

A GAIN, let us consider how, when our Lord ended his prayer, *Judas* that counterfeit and false friend of his, came to him with that hellish company, where renouncing the office of an apostle, he became now the very ringleader and captain of the devil's army.

Behold also how, without all shame he pressed forth, and set himself in the very front of all the rest of this malicious band: and coming to his Lord and Master, sold him with a kiss of deceitful friendship. It is surely a great misery that a man should be sold for money: but, yet it is a greater misery to be sold of his friends, and of such, as to whom he hath been greatly beneficial before.

Now, our merciful Lord is sold of him, whom he had made, not only his disciple, but also his apostle: yea, he is sold of him by deceit and plain treason. He is sold of him to cruel merchants, that covet nothing else but his blood and life to satisfy their greedy hunger. But for what price is he sold? the baseness and smallness of the price, increaseth the greatness and malice of the injury.

Tell me now, O *Judas*, thou naughty traitor, at what price dost thou set the Lord of all creatures;—at thirty pieces of silver? O, what a vile and slender price is this for a Lord of so great glory and majesty? Surely, a very beast in the shambles is commonly sold for more. And

dost thou, O traitor, sell for so small a price—God himself! He sets not thee at so slender a price, for so much as he buyeth thee with his own precious blood.

O what a price and estimation was that of man? and how base an estimation and price was this of God? God was sold for thirty pieces of silver, and man was bought with the precious blood of God himself.

At the same time, our Redeemer said unto them, that came to lay hands on him, *Matth. xxvi. 55.* "Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you, teaching in the temple, and ye laid no hold on me." *Luke xxii. 53.* "But this is your hour, and the power of darkness."

This is surely a mystery of surpassing admiration, for what thing is more to be wondered at, than to see the Son of God take upon him, the image and shape, not only of a sinner, but even also of a condemned person? "This (saith he) is your hour, and the power of darkness." These words give us to understand, that from that time, that truly innocent Lamb, was delivered up unto the power of the princes of darkness, which are the devils; to the end, that by means of their members and cruel ministers, they might execute upon him all the furious torments and cruelties they could devise. And, like as that holy man *Job* was, by the permission of God, delivered up unto the power of *satan*, that he might use upon him all the cruelty he would, this only excepted, that he should not bereave him of his life: so in like manner, was there power given to the princes of darkness, without any exceptions of life or death, that they might fully extend upon that humanity of his, all their fury and rage, as far as they could.

From this arose those spiteful taunts, those slanderous and reproachful words, such as the like was never heard of before that time, by which the *devil* pretended to satisfy his unsatiable rancour and malice, and to cast that

that beset Soul down into some kind of impatience, if it had been possible.

"God" says the prophet shewed Jesus the "high priest" unto me, standing before the angel of the Lord, and *satan* standing at his right hand to resist him." *Zech.* iii. 1.

But our Lord answered for his part, saying: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." *Psal.* xvi. 8.

Observe then (O my soul) how much that high and heavenly Majesty abased himself for thy sake; seeing he vouchsafed to come to the last extremity of all miseries, which is, to be delivered up to the power of *devils*! And, because this was the pain that was due to thy sins, it pleased him to put himself even to this grief, that thou might be free from the same. O heavenly prophet, why dost thou wonder to see God become inferior to his angels? (*Psal.* viii. 5) Thou hast now far greater cause to wonder, to behold him delivered up into the power of *devils*.

Certainly, both the heavens and the earth trembled and quaked, at this surpassing humility and love of our Lord and Master. So soon as these words were spoken, immediately all that hellish band, and malicious rabble of ravening wolves assaulted this innocent Lamb; and some very furiously haled him this way, and some that way, every one to the uttermost of his power. O, how ungently did they deal with him! How uncourteously spake they unto him! How many blows and buffets did he receive! What a vile clamorous cry and shouting made they over him? Even as conquerors use to do when they obtain the victory.

They lay hold upon those holy hands, which not long before had wrought so many miracles, and do bind them hard and fast, with certain rough and knotty cords: and that, in such a manner, that they gaul the skin of his arms, and cause the very blood to spring out,

Our

Our Redeemer being thus bound, they led him openly through the common high streets, with astonishing spite and ignominy.

O what a dreadful sight is this! Ponder now with thyself, what thou wouldest think, if thou wert acquainted with a man of great authority and worthiness, and shouldest behold him led openly by the officers in the common streets, with his hands fast bound, in a great concourse of people, with great companies of soldiers and men of arms guarding him round about: Imagine then (I pray thee) with thyself, what you wouldest think in such a case; and then, raising up thine eyes, behold this Lord of majesty, worthy of so great honour and reverence, that had wrought such wonders in that land, that had preached such divine sermons among them, whom all the sick and impotent persons held in honour and reverence, and desired to have remedy for all their diseases and pains. Consider now how they led him, as one deprived of all authority, and put to open shame: partly going, and partly haled forwards, and forced to hasten his pace: not in such wise as became a man of his gravity and personage, but as it pleased the outrageous fury of his unmerciful enemies, and the desire they had to please the Pharisees, who had so great a longing to have that prey within their power. Behold our Lord, how he goeth in this mournful way, forsaken of his own disciples, accompanied with his enemies, his pace hastened and disordered. And yet in all this evil intreating of his sacred person, behold the modest behaviour of his countenance, the comely gravity of his eyes, and that divine resemblance, which in the midst of all discourtesies in the world, could never be obscured.

Now, dear Christians, ascend a little higher, and consider diligently what he is, whom thou beholdest thus led and carried away with so great contumely and dishonour. This is he, that is the Word of the Father

(John

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mi

(John i. 1.) the eternal wisdom: the infinite virtue: the perfect happiness; the true glory: and the clear fountain of all beauty.

Behold then, how far thy salvation and redemption; virtue is here tied with bands, innocency apprehended, wisdom laughed to scorn, honour contemned, glory tormented, and the clear wellspring of all beauty, troubled with weeping and sorrow.

If *Ex. 1 Sam. iv. 18* the Priest, felt such an inward grief when the Ark of the Covenant was taken, that being astonished therewith, he fell from his seat, whereon he sat, brake his neck, and yielded up the ghost; how ought a Christian soul to be grieved, when he beholds the Ark of the treasures of the wisdom of GOD, taken in possession of such unmerciful enemies?

The heavens and earth praise him, and all that is in them: for he hath heard the cries of the poor, and hath not despised the mournful groans of his afflicted, that were in captivity, but was content to be taken captive himself, to deliver them out of their thralldom, and to set them at liberty.

A few thoughts upon those that
do in a spiritual sense bind the
hands of our Lord and Master.

SEEING (O LORD) that it was thy blessed will
and pleasure to be bound: to the intent thou
mightest by thy bands unloose us, and free us from our
captivity.

captivity, I most humbly intreat thee, even by the bowels of thy tender mercy, that caused thee to humble thyself after this manner, that thou wilt not endure nor suffer me to commit any such wickedness, as to bind thy hands as the Jews did. For it is not the Jews only that do bind thy hands, but whoever he be that resists thy heavenly and divine inspirations, and will not go whether thou wilt guide and direct him, but refuseth to accept thy grace, which thou doest most lovingly and mercifully hold out to him.

That man also bindeth thy hands, that giveth any scandalous offence unto his neighbour, and by his evil example and naughty counsel, withdraweth him from his godly designs; and so puts an end to the good work, which thou didst begin to work in him.

The mistrustful and incredulous persons, do also bind (O merciful Lord) the hands of thy liberality and clemency; for, even as confidence opens the hands of thy grace, so in like manner doth incredulity and mistrustfulness close them up and bind them: as we are informed by the Evangelist, when he says, "That thou didst not many mighty works there, because of their unbelief." (*Matth* xiii. 58.)

Again, the ungrateful and negligent persons, do also bind thy hands (O Redeemer of men) and do put an impediment to let the working of thy grace. The one because they render not thanks to thee for the grace they have received: and the other, because they will not use the grace that is given unto them, but do keep it wrapt up, as it were, in a napkin, without taking any benefit or commodity of the same. Now, to conclude, those that become vain-glorious and proud, (by reason of the graces thou hast bestowed upon them) do in like manner bind thy hands, and that most strongly.

For

For by this offence, they render themselves altogether unworthy of thy grace. Wherefore it is not reason (O Lord) that thou shouldest continue to be beneficial to such vain persons as do take occasion thereof to become more vain; neither is it seemly, that thou shouldest bestow the treasures of thy grace upon such a one, as giveth not thee the tribute of thy glory; but rather (like a traitor and robber), wax insolent and vaunting with the same, usurpeth to himself, the right and prerogative of glory that belongs only to thee.

P p

T H E

THE
TENTH
MEDITATION.

Upon the Presentation of Christ
before *Annas, Caiaphas, Herod,*
and *Pilate*: and how He was
whipt.

J O H N xviii. 19.

“ THE high priest then asked Jesus of his disci-
“ ples, and of his doctrine, ver. 20. Jesus
“ answered him, I spake openly to the world;
“ I ever taught in the synagogue, and in the temple,
“ whither the Jews always resort, and in secret have I
“ said nothing, ver. 21. Why askest thou me? ask
“ them

“ them which heard me, what I have said unto them,
 “ ver. 22. And when he had thus spoken, one of the
 “ officers, which stood by, struck Jesus with the palm
 “ of his hand, saying, answerest thou the high priest
 “ so? ver. 23. Jesus answered him, If I have spoken
 “ evil, bear witness of the evil, but if well, why
 “ smitest thou me? ver. 24. (Now *Annas* had sent
 “ him bound unto *Caiaphas* the high priest.) *Matth.*
 “ xxvi. 59. Now the chief priests and elders, and all
 “ the counsel, sought false witnesses against Jesus to
 “ put him to death; ver. 60. But found none; yea,
 “ though many false witnesses came, yet found they
 “ none. At the last came two false witnesses, ver. 61.
 “ And said, This fellow said, I am able to destroy
 “ the temple of God, and to build it in three days,
 “ ver. 62. And the high priest arose, and said unto
 “ him: ver. 63. I adjure thee by the living God,
 “ that thou tell us, whither thou be the Christ the Son of
 “ God. Ver. 64. Jesus saith unto him thou hast said;
 “ nevertheless, I say unto thee, hereafter shall ye see
 “ the Son of man sitting on the right hand of Power,
 “ and coming in the clouds of heaven, Ver. 65.
 “ Then the high priest rent his cloathes, saying, he
 “ hath spoken blasphemy; what further need have we
 “ of witnesses? behold, now ye have heard his blas-
 “ phemy, ver. 66. What think ye? they answered
 “ and said, he is guilty of death, ver. 67. Then did
 “ they spit in his face and buffeted him; and others
 “ smote him with the palms of their hands, ver. 68.
 “ Saying, prophesy unto us, thou Christ; who is he
 “ that smote thee?”

Lnke xxiii. 1. “ And the whole multitude of them
 “ arose, and led him unto *Pilate*, ver. 2. And they
 “ began to accuse him, saying, We found this fellow
 “ perverting the nation, and forbidding to give tribute
 “ to *Cesar*, saying, that he himself is Christ a King.
 “ ver. 3. And *Pilate* asked him, saying, Art thou the

“ King of the Jews? And he answered him and said,
 “ Thou sayest. *Mark* xv. 3. “ And the chief Priest
 “ accused him of many things; but he answered
 “ nothing. *Matth.* xxvii 13. Then said Pilate unto
 “ him, Hearest thou not how many things they witness
 “ against thee? ver. 14. And he answered him to
 “ never a word, insomuch that the governor marvelled
 “ greatly. *Luke* xxiii. 4. Then said Pilate to the chief
 “ priests and to the people, I find no fault in this man.
 “ ver. 5. And they were the more fierce, saying, He
 “ stirreth up the people, teaching throughout all
 “ Jewry beginning from Gallilee to this place. ver. 6.
 “ When Pilate heard of Galilee, he asked whether the
 “ man were a Galilean? ver. 7. And as soon as he
 “ knew that he belonged to Herod’s jurisdiction, he
 “ sent him to Herod, who himself was also at Jerusalem
 “ at that time. ver. 8. And when Herod saw Jesus, he
 “ was exceeding glad; for he was desirous to see him
 “ of a long season, because he had heard many things
 “ of him; and he hoped to have seen some miracle done
 “ by him. ver. 10. And the chief priests and scribes
 “ stood and vehemently accused him. ver. 11. And
 “ Herod with his men of war set him at nought, and
 “ mocked him, and arrayed him in a gorgeous robe,
 “ and sent him again to Pilate.

Matth. xxvii. 15. “ Now at that feast the governor
 “ was wont to release unto the people a prisoner, whom
 “ they would. ver. 16. And they had then a notable
 “ prisoner, called Barabbas. ver. 17. Therefore when
 “ they were gathered together, Pilate said unto them,
 “ whom will ye that I release unto you? Barabbas, or
 “ Jesus which is called Christ?

Luke xxiii. 18. “ And they cried out all at once,
 “ saying, Away with this man, and release unto us Ba-
 “ rabbas; ver. 19. Who for a certain sedition made in
 “ the city, and for murder was cast into prison.
 “ *Matth.* xxvii. 22. Pilate saith unto them, what shall

“ I do

“ I do then with Jesus, which is called Christ? They
“ all say unto him, Let him be crucified. *John xix. 1.*
“ Then Pilate took Jesus and scourged him.”

Meditations upon these Points of Scripture above quoted.

NOW then (O my soul) thou must accompany our Lord and Master to many stations, unless thou intend to go away with his disciples: or feelest thy feet over heavy to tread these paths, which our Lord vouchsafed to tread for thy sake.

Now, he is brought before *Annas, Caiaphas, Herod, and Pilate*, and for thy sake he is evil treated by them, and pays hard for that which thou hast deserved. In one place he is buffeted, in another spit upon, in another mocked and scorned, in another whipt and crowned with thorns, and condemned by an unjust sentence to a cruel death. Now call to mind whether these stations be of force to break and grieve thy heart.

How Christ was brought before Annas.

NOW, let us go to the first station, which was in the house of *Annas*, and behold there, how, while our Lord answered very lovingly unto the demand of *Annas* the

the high priest, concerning his disciples and his doctrine, one of the catiffs that stood by, smote him on the face saying, "Answerest thou the high priest so?" Unto whom our Lord humbly made answer; "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" (*John xviii. 23.*)

Behold now (O my soul) not only the mildness of this gentle answer, but also that divine face, and that constant and modest look of his beautiful eyes, which were not in the least distempered in that fierce and shameful assault.

Behold also, that holy soul that was inwardly so humble, and ready to have turned the other cheek, if the naughty catiff had demanded it. O cursed and unfortunate hands, that attempted thus to smite that sacred face, before whose reverend aspect the very heavens do stoop and bow! at whose Majesty, even the seraphims and all created beings, do tremble and shake! What didst thou behold in him, that thou wast provoked to dishonour him, who is the express image of the glory of the eternal Father? What moved thee to use this reproach against him, who is "Fairer than the children of men." (*Psal. xlv. 2.*)

How Christ was brought to the house of Caiaphas.

BUT, indeed, this was not the last injury that the Son of God endured; for, from the house of *Annas* they conducted him to the house of *Caiaphas*, now O Christian, it becomes thee to go with him to bear him company,

company, and there thou shalt behold the Son of justice, darkened with an eclipse, and that sacred face, which the angels desire to behold, defiled all over with spittle.

Now, when our Redeemer was adjured in the Father's name, to inform them what he was, he answered truly to their demand, as it was meet he should: but those wicked men (that were unworthy to hear such a noble and excellent answer) being blinded with the brightness of this so admirable light, assaulted him even like fierce lions, and disgorged against him all the malice and fury which they could possibly vent.

There, every one to the utmost of his power, gives him buffets and strokes: there, they spit upon his sacred face with their devilish mouths: there, they blindfold him, and then smites him on the face, saying, "O Christ, who is he that smote thee?"

O marvellous humility and patience of the Son of God? O beauty of the angels? was that a face for spitting upon? Men use commonly, when they are provoked to spit, to turn away their face towards the foulest corner of the room; and is there not to be found in all that palace, a fouler place to spit in than the face of the eternal Son of God? O earth and ashes, why dost thou not humble thyself at this so astonishing example? How is it that there should yet remain in the world any token of pride, after this so admirable example of humility?

The great God holds his peace whilst he is spit upon and buffeted. The angels and all creatures hold their hands, and revenge not the injuries done unto their Creator, beholding him thus contemned and reviled, with despiteful reproach and villany, and yet thou, being a poor miserable worm, turnest the world upside down, with malicious chiding and brawling, in case thou be but touched in any small point appertaining to thy estimation. Why wondrest thou (O mortal man) to see God thus beaten, scourged, and evil treated.

treated in the world? Seeing the very cause of his coming, was to cure the very pride of the world?

If the sharpness of the medicine do cause thee to wonder, consider the greatness of the wound, and thou shalt see, that such a wound requireth so sharp a medicine as this was; especially, considering that all this, notwithstanding the wound is not yet whole; thou art astonished to behold how God hath humbled himself: and I wonder to see thee (for all this example) so proud and insolent in all thy talk, dealings, and behaviour; seeing God thus humbled himself to teach thee to be humble.

Thou art astonished to see God thus to abase himself under the dust of the earth, and I wonder to see, that dust and earth, for all this, exalteth itself above the heavens, and would be adored above God himself.

How comes it to pass then, that this so astonishing example sufficeth not to subdue the pride of the world? The humility of Christ was sufficient to overcome the heart of God, to procure his favour, and to cause him to become gentle and mild towards us, and shall it not suffice to overcome thy heart, and to make it humble and meek?

The angel said to *Jacob*, "Thy name shall be called no more *Jacob* but *Israel*; for, as a prince hast thou power with God and with man, and hast prevailed." (*Gen. xxxii. 28.*) If then the humility of our Redeemer prevailed against the fury and wrath of God, why doth it not prevail against our pride? If it were able to pacify and appease so mighty a heart, as the heart of God (being then angry with us) why doth it not soften and mollify our stony hearts?

Indeed, I am at a stand, and very much astonished, yea, it surpasseth any reason to consider, how this astonishing patience overcomes not thine anger; how this great abasing brings not down thy pride, how these violent buffets beat not down thy presumption; and how

how this dead silence (among so many injuries) is not of force, to make thee leave off thy quarrelling, and troublesome suits of the law, with which thou vexeth and troubleth thy neighbours, about the base and transitory pleasures of a passing world.

It is an astonishing thing to see how God would (by means of these so great injuries) overthrow the kingdom of our pride; and it is also greatly to be wondered at, that notwithstanding all this, there remains yet a fresh lively memory of *Amalek* under the heavens, and that at this day, the reliquies of this wicked generation, do for all that remain and continue. Now then (O merciful Lord) I intreat thee to cure in me with the example of thy wonderful humility, the folly of my vain arrogancy and pride. And for so much as the greatness of thy wounds, do give me plainly to understand, that I have great need of a helper, let it evidently appear, by the operation of thy grace and remedy in me, that I do now presently enjoy the benefit of the same.

Of the great Troubles which our Lord endured that night before his passion.

CONSIDER now, what troubles our Lord endured in that mournful night, when the soldiers that had him in custody, mocked and laughed him to scorn (as we are informed by St. *Luke*, *xxii.* 63.) and used (as a mean to pass away the slumbers of the night) to scoff and jest at the Lord of glory.

Q 9

Now

Now (O my soul) consider how thy mild spouse is set here as a mark, to receive all the taunts they could invent against him. O cruel night! O unfortunate night! in which (O Lord) thou took no rest at all, neither did the soldiers repose themselves, but accounted it even a pastime and recreation, to vex and torment thee. The night was ordained for this end, that all creatures should in it take their rest: and that the senses and members that are wearied with the labours of the day, might be refreshed and relieved; but these wicked men use it now, as a fit time to torment all thy members and senses; striking thy body, afflicting thy soul, binding thy hands, buffeting thy cheeks, and spitting in thy face: that at such time as all members should be at rest, all thy members might be in great distress.

O how far do these afflictions differ from those songs, which the order of angels sung unto thee in heaven at the same time! There they sing, Holy, Holy: but here these wicked men cry out, Put him to death, put him to death: Crucify him, crucify him: O ye angels of the heavenly paradise that heard both these voices, what thought ye, when ye saw him so despitely contemned on earth, whom you honour with so great reverence in heaven? What thought ye, when ye saw God himself suffer such indignities, even for their sakes that did all these evils unto him? Who hath ever heard such a kind of charity, that one would suffer death, to deliver the very same persons from death, that were the procurers of his death? Surely, the malice of man could not extend itself any further, in committing a more wicked deed, than to presume to lay hands upon God himself. Neither could the goodness and mercy of God appear more plainly in any thing than in this, that he was willing to endure such a death, for those very persons who conspired against him.

Saint

Saint Peter's Denial.

THE painful griefs of this troublesome night were increased far the more by *Peter's* denial. For he was so familiar a friend of our Lord's, that he chose him to behold the glory of his transfiguration.

This apostle first before all other, not once, but three several times, even in the very presence of our Lord and Master, sweareth and forswearth that he knew him not, and that he wist not who he is.

O *Peter*, is he that standeth there by thee so wicked a man, that thou accountest it a shame, only to have known him? Consider, that this is a condemnation of him by thee, before he be condemned of the high priests: seeing that by this denial, that thou givest the whole world to understand that he is such a manner of man, that even thou thyself dost account it as a great reproach and dishonour unto thee, ever to have known him.

Now, what greater injury could have been done than this? Our Lord and Master hearing his denial, turned back, and beheld *Peter*, and cast his eyes upon that sheep which there was lost from him. O look of wonderful virtue! O silent look, but yet full of mystery and signification! *Peter* understood right well the language and voice of that look: and although the crowing of the cock was not able to awake his spirits, yet was this able, as indeed it did. For the eyes of our Lord and Master do not only speak, but also work, as it plainly appears by the tears of *Peter*, which albeit they gushed from the eyes of *Peter*, yet they did much more proceed from the look and eyes of our Lord.

Q 9 2

Wherefore,

Wherefore, when thou shalt at any time awake again out of thy sinful life, and with grief and sorrow call thy sins to remembrance, wherein thou hast offended God: thou mayest understand; that this benefit proceedeth from the merciful eyes of our Lord, which doth then look upon thee. The cock had already crowen, but *Peter* remembred not himself, because our Lord had not (as yet) looked upon him. But when the Son of God looked upon him, then he remembered himself, and repented and bemoaned his offence; for the eyes of Christ do open our eyes, and those are the eyes that do awake such as are asleep.

Peter's Repentance.

WE are told by the *Evangelists*, *Matth. xxvi. 75.* and *Luke xxii. 62.* that *Peter* went out forthwith, and wept bitterly: to give thee to understand, that it is not enough for thee to be sorry and bemoan thy offences, but that it is requisite also to avoid and eschew the very place and occasions of sin. For otherwise, to lament and be sorry always for thy sins, and always to reiterate and commit the same again and again, is to provoke always the wrath of God against thee for the same.

Consider therefore well and diligently this point especially, that the principal sin that *Peter* committed, was for that he recoil'd, and feared to be accounted one of Christ's disciples; and in doing this, he is said to have denied Christ. Now, if this be to deny Christ, how many Christians (think you) may now be found in the world, that after this manner deny Christ the Son of God?

God? How many there be at this day, that refuse to confess their sins to God; to communicate; to fast like Christians; to pray, to talk and meditate of God and divine matters: to converse with such as be virtuous, to endure injuries and troubles, because the world should not esteem the less of them, or have them in contempt for the same.

And what else is this, but even to be ashamed to appear to the world, to be a disciple unto the Son of God: and what is it else, but even to deny Christ? What other thing may those that behave themselves after this manner hope and look for, at the dreadful day of accounts, but that punishment and sentence threatened by Christ himself, saying, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke ix. 26.)

How Christ was brought before
Herod, and set at nought both
by him and his Courtiers.

AFTER this sorrowful night was ended, they led our Lord forth to the house of *Pilate* the governor: and *Pilate* having understood, that he was born in *Galilee*, sent him to *Herod*, who was king of that country, who took him for a fool, and as such a one caused him to be apparelled in a white garment, and so sent him back again to *Pilate*. By which it appears, that

that our Lord was taken in this world, not only for an evil doer, but also for a fool.

O mystery worthy of great reverence? The principles of a Christian man, is not to make any account of the judgments of the world: wherefore thou hast here (O Christian) an occasion given thee, whereby to learn this heavenly philosophy, and that by this example, whensoever thou shalt see thyself to be unjustly despised, mocked, and persecuted by the world. For the world cannot do thee any injury, nor bear false witness against thee, but it hath done the same to our Lord and Master before thee.

He was called a Malefactor and a stirrer up of sedition, (*Luke xxiii. 2.*) for such a one they accused him before the judges of their nation, and accordingly demanded sentence of death upon him. He was taken to be a *Necromancer*, and as one possessed with a *devil*, and so they said, "He casteth out *devils* through the "prince of *devils*" (*Matth. ix. 34.*) He was taken for a *glutton* and a great eater, and so they reported of him, saying, "Behold a gluttonous man, and a "wine-bibber," (*Luke vii. 34.*) He was taken for a man of evil behaviour, and as one that kept evil company, saying, "This man receiveth sinners, and "eateth with them," (*Luke xv. 2.*) He was taken as one sprung of an evil generation, and of a naughty race, saying, "Thou art a *Samaritan*, and hast a "devil," (*John viii. 48.*) He was taken for an *Heretick*, and therefore they said, that he made himself God, and forgave sins as God. (*Mark ii. 7.*) There wanted nothing else, but after all this to account our Lord and Master as a fool, and so he is now taken: and that not of every common person, but even of the ruffling Nobility and Gentlemen: yea, and of the chiefest *Counsellors*, *Magistrates*, and *Officers* in all king *Herod's* court. And so they arrayed our Lord like a fool, that he might be taken also of all men for such
a one.

a one. O wonderful humillity of our Lord ! O example of all virtue ! O comfort of all troubled and persecuted Christians ! Wherefore, O thou Christian, that art persecuted by *Turks, Moors, or Hereticks*, for the public profession of the Christian religion : be of good comfort, as a true Christian ought to be, in bearing patiently and willingly thy cross in this world, as a faithful servant and follower of Christ.

And to the intent that thou mayest make the less account of the judgments and estimations of the world, and very evidently perceive, how foolish and frantie the world is in their sayings, doings, opinions, and judgments, fix thine eyes upon the lively portraiture of all virtues : look upon this general comfort of all miseries : and behold here, how the wisdom of God is holden for folly ; virtue for vice ; truth for blasphemy ; temperance for gluttony : the peace-maker of the world, for a seditious disturber of the world ; the reformer of the law, for a breaker of the law ; and the justifier of sinners, for a sinner, and the fellower of sinners.

For all these going and coming, and in all these demands and answers made before the judges, consider diligently, and mark the constancy and modesty of our Lord, the gravity of his countenance, and the integrity of his mind, which was never overcome, nor once dismayed for all these great conflicts and troubles.

And when he saw himself in the presence of so many *Officers and Judges*, sitting in their judgment-seats ; when he saw himself in the midst of so many injurious villanies, and furious blows ; and in such a confusion of out-cries and clamours, thundred out vehemently by his accusers, and conspirers of his death ; when he saw himself in such a throng of outrageous and cruel enemies, his death standing as it were before his face ; when our Lord saw himself thus tossed and troubled, with so many tempestuous waves, and blustering storms
of

of adversity, it was wonderful to behold his constancy, patience and temperance: insomuch, as whatever he did or spake made a plain demonstration of a noble heart and couragious mind. There came no bitter or sharp word out of his mouth; he never yielded or submitted himself so much as to frame any manner of supplication or intreaty for his life, neither shed he any tears [by way of lamentation] for the loss of the same. But in all points and respects he observed such a comely gravity and majesty, as was seemly for the dignity of so high and worthy a personage.

With silence kept he among so many and false accusations? How circumspect was he in his words? How wisely behaved he himself in all his answers? In fine, such was the form and shew of his countenance and mind in these his troubles, that even that alone (without any other testimony) might have sufficed to justify his cause, if the greatness of their wicked and malicious understanding had been able to conceive the greatness and excellency of such a proof.

Of the Scourging and Whipping of Christ.

NOW, O Christian, consider, that after all these injuries, what scourgings and whippings our Lord suffered at the *Pillar*. For when the judge perceived, that he was not able to pacify the furious rage of those his cruel enemies, he determined to punish our Lord with such a severe kind of punishment, as might suffice to satisfy the malicious outrage of such cruel hearts,
that

that they being content therewith should cease, and seek no more after his death.

Now, this was one of the greatest and most wonderful sights that was seen in the world. Who would ever have thought that whips and lashes should have been laid upon the shoulders of God? The prophet *David* says, the place of thy habitation (O God) is most high, and that there shall no evil approach near unto thee.

Now, what thing is further from the excellent majesty and glory of God, than to be so cruelly whipt and scourged? This is indeed, a punishment rather for bond slaves and thieves; yea, it was accounted generally so vile and infamous, that in case the offender was a citizen of *Rome*, though his offence were never so heinous he was thereby quit, and exempted from that most slavish and villainous kind of punishment, as we are told by the *Apostle* (*Acts* xxii. 29.)

All which, notwithstanding, behold here, how the Lord of the heavens, the Creator of the world, the glory of angels, the wisdom, power, and glory of the living God, vouchsafeth for our sakes to be punished with whips and scourges; surely I do believe, that all the order of angels were wholly amazed and astonished, when they beheld this so strange and wonderful sight, and that they adored and acknowledged the unspeakable goodness of God; which was manifestly discovered to them in this act.

Wherefore, if they filled the air with high lauds and praises, upon the day of his nativity, (*Luke* ii. 14.) when as yet they had seen him but only in the swaddling cloaths, and in the *Manger* where he was laid! what did they (think you) when they beheld him so cruelly whipt and scourged?

Consider now therefore (O my soul unto whom the business appertains, much more than to the angels; consider how much more thou oughtest to be inwardly moved in thy heart, with this so wonderful and most

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mournful

mournful sight of thy merciful Lord; and to render unto him much more humble thanks and praises, for this his so passing great love shewed hereby unto thee. Go now therefore, and enter with thy spirit into *Pilate's* consistory, and carry with thee store of tears, which in that place shall be very needful, to bewail such things as there thou shalt both hear and see.

Consider on the one side, with what rudeness those cruel and bloody tormentors do strip our Lord of his robes; and see on the other side, with what humility he suffers himself to be stripped by them, never so much as once opening his mouth, or answering one word, to so many despiteful scoffs and blasphemous speeches as they uttered there against him. Behold, also what haste they make to bind that holy body to a *pillar*, that being fast bound, they might fetch their full strokes at more pleasure, and strike him where and how they list. Behold, how the Lord of angels, standeth at the *pillar* alone, among so many cruel tormentors, having on his part, neither friend nor acquaintance to defend him from injury; no, not so much as eyes to take compassion, or pity on him.

We are told, That the law of *Moses* commanded that malefactors should be beaten with whips, and that according to the quantity of their offences, so should the number of their punishments be, as we are informed, *Deut. xxv. 2. 3.*

Then, (O joy of angels and glory of saints) who hath this disfigured thee? Who hath thus defiled thee with so many bloody blows, being the very glass of innocency? Surely, it is (O Lord) that they were not thy sins, but mine, that have thus evil-intreated thee. It was love and mercy that compassed thee about, and caused thee to take upon thee, this so heavy a burden. Love was the cause why thou didst bestow upon me all thy benefits; and mercy moved thee, to take upon thee all my miseries.

Now,

Now, if love and mercy caused thee to enter into those so cruel and terrible conflicts, who now can stand in doubt of thy love?

If the greatest testimony of love be to suffer pains for thy beloved, what else are each of thy pains, but a special testimony of thy love? What else are all those wonders of thine, but (as it were) certain heavenly voices, that do all preach and proclaim unto me thy love, requiring me to love thee again? And if the testimonies be so many as the stripes were that thou suffered for my sake, who then can put any doubt in the proof, being as it is, so plainly avouched and approved by so many witnesses? What then is the meaning of this my incredulity, that is not yet convinced with so many and great arguments?

Again, *John* wondered at the incredulity of the *Jews*, for that our Lord wrought so many miracles among them for confirmation of his doctrine, and they nevertheless would not believe him. *John* xii. 37. So, O holy *John*, wonder no more at the incredulity of the *Jews*, but rather at mine; forasmuch as to suffer pains, is no less argument to cause me to believe the love of Christ, than is the working of miracles to cause me to believe in him.

Again, if then it be a great wonder, that after so many miracles wrought by our Lord, his works are not yet believed, how much more wonderful is it, that having suffered for our sakes numberless stripes, we believe not yet that he loves us?

But what shall we say, if to all these pains and wounds which he received for us, we add also all the other pains and travels of his whole life, all which proceed of love: what brought thee down (O lovely Saviour) from heaven unto earth, but only love? What was it that pulled thee out of thy Father's bosom, and laid thee in the virgin's womb? What caused thee to take that robe of our frail nature upon thee, and to be-

come partner of our miseries, but only love? What was it that placed thee in the stall of an ox, and swaddled thee in a manger, and chased thee into *Egypt*, (*Matth. ii. 13.*) but only love?

What was it (O merciful Lord) that moved thee to become man, and to carry the yoke of our mortality for the space of so many years, but only love? What was it that made thee to sweat, to travel, to watch, to continue all night waking, and to pass over both sea and land, seeking after lost souls, but only love? What was it that bound *Sampson's* hands and feet, shaved his hair, robbed him of all his force, and caused him to be mocked and scoffed at of his enemies, but only the love of his wife *Dalilah*? (*Judg. xvi. 19.*)

And what was it that hath bound thee our true *Sampson*, and spoiled thee of thy force and strength, and given thee into the hands of thy cruel enemies to be laughed to scorn by them, but only the love that thou bearest to thy spouse the church? In fine, what was it that brought thee into that mind that thou wouldest give thy life for us? What could have wrought such a butchery of thee as this was, but only love? O surpassing love! O gracious love! O love, seemly for the great unspeakable mercy, and infinite goodness of him, who is infinitely good and loving, yea, altogether love itself! Having therefore so great and so many tokens of thy love (O my Lord) as these be, how can I but believe that thou lovest me, seeing it is most certain that thou hast not changed that most charitable and loving heart being now in heaven, which thou had when thou was on earth.

Thou art not like that cup-bearer of King *Pharaoh*, (*Gen. xl. 23.*) who when he saw himself in prosperity, forgot his poor friends that he had left in prison: but rather the prosperity and glory that thou dost now enjoy in heaven, moves thee to have greater pity and com-

passion

passion upon thy children whom thou hast left behind here on earth.

Therefore, seeing it is certain, that thou lovest me so much (as I perceive very plainly thou doest) why do not I love thee again? Why do I not put my whole trust and affiance in thee? Why do I not esteem myself very happy and rich, having even God himself, so constant and loving a friend unto me? It is beyond all doubt a great wonder, that any thing in this world, doth make me careful and heavy, seeing I have on my side, so rich and so mighty a lover: through whom, all things that I receive and enjoy do come.

THE



THE
ELEVENTH
MEDITATION.

How Christ was crowned with
Thorns: how *Pilate* said, Behold
the man! and how he carried
his Cross.

MATTHEW xxvii. 27.

“ **T** HEN the soldiers of the governor took Jesus
“ into the common hall, and gathered unto
“ him the whole band of soldiers, ver. 28.
“ And they stripped him, and put on him a scarlet
“ robe, ver 29. And, when they had platted a crown
“ of thorns, they put it upon his head, and a reed in
“ his

" his right hand; and they bowed the knee before
 " him, and mocked him, saying, Hail king of the Jews.
 " ver. 30. And they spit upon him, and took the
 " reed, and smote him on the head. *John* xix. 4.
 " *Pilate* therefore went forth again, and saith unto
 " them, behold, I bring him forth to you, that ye may
 " know that I find no fault in him. ver. 5. Then
 " came Jesus forth, wearing the crown of thorns, and
 " the purple robe. And *Pilate* saith unto them,
 " Behold the man! ver. 6. When the chief priests
 " therefore and officers saw him, they cried out,
 " saying, Crucify him, crucify him, *Pilate* saith unto
 " them, take ye him, and crucify him: for I find no
 " fault in him. ver. 7. The Jews answered him, we
 " have a law, and by our law he ought to die, because
 " he made himself the Son of God, ver. 8. When
 " *Pilate* therefore heard that saying, he was the more
 " afraid; ver. 9. And went again into the judgment-
 " hall, and saith unto Jesus, Whence art thou? But
 " Jesus gave him no answer. ver. 10. Then saith
 " *Pilate* unto him, Speakest thou not unto me?
 " knowest thou not that I have power to crucify thee,
 " and have power to release thee? ver. 11. Jesus
 " answered, Thou couldest have no power at all against
 " me, except it were given thee from above: therefore
 " he that delivered me unto thee hath the greater sin.
 " ver. 12. And from thenceforth *Pilate* sought to re-
 " lease him. *Luke* xxiii. 23. And they were instant
 " with loud voices, requiring that he might be crucifi-
 " ed: and the voices of them and of the chief priests
 " prevailed, ver. 24. And *Pilate* gave sentence that
 " it should be as they required, ver. 25. And he re-
 " leased unto them him, that for sedition and murder
 " was cast into prison, whom they had desired: but he
 " delivered Jesus to their will. *John* xix. 26. And
 " they took Jesus, and led him away. ver. 17. And
 " he, bearing his cross, went forth into a place, called
 " the

“ the place of a skull, which is called in the Hebrew,
 “ Golgotha, *Luke* xxiii. 27. And there followed him a
 “ great company of people, and of women, which also
 “ bewailed and lamented him. ver. 28. But Jesus,
 “ turning unto them, said, Daughters of Jerusalem
 “ weep not for me, but weep for yourselves, and for
 “ your children. ver. 29. For behold, the days are
 “ coming, in the which they shall say, Blessed are the
 “ barren, and the wombs that never bare, and the paps
 “ which never gave suck. ver. 30. Then shall they
 “ begin to say to the mountains, Fall on us; and to
 “ the hills, Cover us. ver. 31. For if they do these
 “ things in a green tree, what shall be done in the
 “ dry?

Meditations on these Points of Scripture above quoted.

“ **G**O forth, O ye daughters of *Zion*, and behold
 “ king *Solomon* with the crown wherewith his
 “ mother crowned him in the day of his espousals,
 “ and in the day of the gladness of his heart.” (*Cant.*
 iii. 11.)

O my soul, what doest thou? O my heart, what
 thinkest thou? O my tongue, how is it that thou art
 become dumb? What heart is not broken? What
 hardness is not mollified? What eyes can abstain from
 tears, beholding so mournful a sight as this is?

O my merciful Lord and Master, when I open mine
 eyes, and do behold that pitiful shape which is here set
 before me; how is it that my heart doth not cleave and
 rend

rend in sunder, even for anguish and grief? I see the most tender head of my Lord and Master pierced with sharp thorns, at whose presence the powers of heaven do tremble and quake. I see his divine face spit upon and buffeted: I see the light of his countenance obscured: I see his clear eyes dimmed: how comes it to pass (O my Redeemer) that the cruelty thou didst suffer before, and the death that insueth, and that quantity of blood that was so cruelly shed, did not suffice, but that the sharp thorns also should now by force let out the blood of thy head, which the whips and scourges before had passed over?

If thou didst receive these reproaches and buffets to make satisfaction by them for such blows as my sins have laid upon thee, if thy death alone, was sufficient to redeem us, what need was there for so many kinds of most shameful reproaches? to what end were all these new torments, contempts, and mockeries of men?

Whoever heard or read of such a crown, or of such manner of torments? Out of what heart came this new invention into the world, that one punishment should serve in such wise, as both to torment, and also to dishonour? Were not these cruel torments sufficient, that had been used in all former ages, but that they must also invent these new and strange punishments? I see well [O my Redeemer] that these so manifold injuries were not necessary for my redemption, for only one drop of thy precious blood was sufficient for the same? However, it was very convenient that they should be so many and so great, that thou mightest thereby declare unto me, the greatness of thy love: and by means of them, link me unto thee (as it were) with chains and fetters of perpetual bond and duty: and confound the gay braveries and fond shews of pride and vanity, and to teach me thereby to contemn the pomp and glory of a passing world.

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Now

Now then (O my soul) that thou mayest conceive and have some feeling of this mournful passage; set before thine eyes, the former shapes of this Redeemer, and withal, the excellency of his virtues: and then turn the eyes of thy mind, and behold him in such a pitiful manner, as he is here represented unto thee. Consider therefore the greatness of his former beauty: the modesty of his looks, the sweetness of his words, his authority, his meekness, his mild behaviour, and that goodly countenance of his, so full of gravity and reverence! Behold how humble he was towards his disciples; how fair spoken to his enemies; how strong towards the proud; how sweet towards the meek; and how merciful unto all sorts of people! Consider how mild he hath always been in suffering, how wise in answering, how pitiful in his judgment, how merciful in receiving sinners, and how free and bountiful in pardoning their offences!

When thou hast thus beheld our Lord, and delighted thyself with beholding such a perfect form, turn the eyes of thy mind, and behold him in this mournful manner, in which he is set forth to the world, clothed in a scornful manner with a purple robe, holding a reed in his hand, instead of a royal scepter; behold him in all parts, both inwardly and outwardly; his heart pierced with sorrow; his body wounded; forsaken of his own disciples; mocked of the soldiers; contemned of the high priest, basely rejected of the wicked king, unjustly accused, and condemned innocently.

And that it may be the more fruitful unto thee, by moving thee to compassion; meditate upon this, not as though it were past, but as a thing present; not as it were the pain of another man, but as though it were thine own; looking upon thyself as in the place of him that suffereth, and think with thyself what a dreadful pain it would be unto thee, if in so sensible a part as the
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the head is, men should fasten a number of thorns, yea, and those so sharp, that they should pierce thy very skull; But what speak I of many thorns, whereas, were it but the prick of a pin, thou couldest hardly endure the pain thereof; so, by this thou mayest conjecture, what grievous pains that tender head of our Lord felt at that time, by the means of that great and strange torment. Tell me (O brightness of thy Father's glory) who hath thus cruelly dealt with thee? O unspotted glass of God's Majesty, who hath thus wholly disfigured thee? O River that flows out of the paradise of delights, and with thy streams refreshest the city of God, who hath troubled those sweet waters? it is my sins, (O my Redeemer) that hath so troubled them, and mine iniquities have made them so muddy.

Ah! poor miserable creature that I am, woe is me, how have my sins bespotted my own soul, seeing the sins of others, have here so foully bespotted and troubled the clear fountain of all beauty?

My sins (O my Redeemer) are the thorns that pierce thy sacred head; my follies are the purple that scorn thee, my hypocrisy and feigned holiness, are the ceremonies with which they despise thee; my gay robes and vanities, are the crown with which they crown thee. So that I (O my Saviour) am thy tormentor, and the very cause of all thy troubles and agonies.

The king *Hezekiah* purified the temple, that had been profaned by wicked persons, and commanded that all the filthiness that was therein, should be cast into the river *Kidron*. 2 *Chro.* xxix. I (O my Saviour) am this spiritual and lively temple, that is so profaned by the devil, and defiled with infinite sins; and thou art the clear River of *Kidron*, that doest with thy running streams sustain the beauty of heaven.

In this river (O my Redeemer) are all my sins drowned: in this river are my iniquities washed away. Insomuch, that by the merit of thy unspeakable love

and humility, with which thou hast humbled thyself to take upon thee all my sins, thou hast not only delivered me from them, but also made me partaker of thy graces; for in taking upon thee my death, thou hast given me thy life, in taking upon thee my flesh, thou hast given me thy Spirit; and in taking upon thee my sins, thou hast given me thy righteousness. So that (O my Lord and Master) all thy pains are my pleasures: thy purple clothed me; thy crown of dishonour honours me; thy strokes make me whole, thy sorrows and troubles comfort me.

The earnest zeal thou hast of my profit and edification, causeth thee to be content to hold this reed in thy hand; and the compassion thou hast of my loss and damnation, moveth thee to bear this crown of ignominy upon thy head.

How *Pilate* said, Behold the Man.

AFTER they had thus crowned and scourged our Lord, the judge took him by the hand, and leading him out into the sight of the furious people, said unto them: "Behold the man!" Which is as much as if he had said: If for envy you seek his death, behold in what a mournful case he is, A man without all doubt not to be envied, but to be pitied. If you were afraid lest he should become your king, behold him here so disfigured, that he seems scarcely to be a man. Of a man in this wise so cruelly whipt and scourged, what would ye require more?

By this you may understand (O my soul) in what a mournful condition our Redeemer was at his going out of

of the judgement-hall, seeing that even the judge himself believed, that the lamentable case in which he was, might have sufficed to mollify and break the unmerciful hearts of his cruel enemies; by which you may well perceive what a dangerous and unseemly thing it is for a Christian not to have compassion of the grievous and bitter pains of our Lord, seeing they were so great, that they were able (as the judge was perswaded) to mollify those savage, and stony hearts of the cruel *Jews*.

Where love is, there is also sorrow; how can he then say, that he loves our Lord and Master, that beholds him thus tormented, and hath no pity upon him.

And if it be so wicked a thing not to have compassion upon our Redeemer, what a heinous matter is it to increase his pains and agonies, by adding thereunto sorrow upon sorrow. Indeed, there could not be any greater cruelty in the whole world, than after the judge had represented our Lord unto them in such a dismal manner, for his enemies to make answer in such cruel words, "Crucify him, crucify him."

Now, if this was so great a cruelty in the *Jews*, what a cruelty is it in a Christian, who in his deeds and words saith even as much as the *Jews* did; for we are told by saint *Paul*, when he saith, *Heb. vi. 6.* "They crucify to themselves the Son of God afresh, and put him to open shame." For so much as touching his part, he doth a thing whereby he would bind him to die again, if his former death had not been sufficient. How is it then (O Christian) that thou hast thy heart and hands ready bent, to crucify thy Saviour and Redeemer so often with thy sins.

Thou oughtest to consider, that like as the judge presented that pitiful form to the *Jews*, supposing that there was no mean more effectual to withdraw them from their fury, than that mournful sight; even so the heavenly Father, presents that same lamentable sight daily

daily unto all sinners, meaning by it, that in very deed, there is no other more effectual mean to pull them from their sins, than to set before them this so mournful a form.

Make account therefore, that even the heavenly Parent layeth also the same pitiful form of his dearly beloved and only begotten Son before thy face; and that he saith unto thee, "Behold the man." As if he should say, Behold this man, in what a mournful condition he standeth, and remember also, that he is God, and that he stands in this lamentable case, not for any other cause, but for the very sins of the world.

Behold into what a lamentable condition GOD is brought by the sins of the children of men: consider how necessary it was to satisfy for sin; and consider also how lothesome a thing sin is in the sight of God, seeing it disfigured his own eternal Son to destroy it.

Consider also, what a sad revenge God will take of a sinner, for such sins as he himself committeth, seeing he hath so sharply punished his own dearly beloved and innocent Son, for the sins of others.

To conclude, consider the rigour of God's justice, and the soul-staining malice of sin, which appears so dreadful, even in the face of Christ the eternal Son of God! Now, what thing could possibly be done of greater efficacy, both to cause men to fear God, and also to abhor sin?

It seems hereby, that GOD hath shewed himself towards man, as a loving mother is wont to do towards her wicked daughter, that seeks lewd means to play the *barlot*. For, when neither words nor punishment are able to dissuade nor constrain her from her wicked and devilish design, she turns her rage against her own self; she beateth her own face, and teareth her hair; and being thus disfigured, she sets herself before her daughter, that thereby she may understand the greatness of her offence; and at the last, for very pity and compassion
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of her mother, she may be moved to leave her wicked purpose. Now it appears, that God hath used the like remedy here for the chastising of men, setting before them his own divine image: *viz.* the face of his own eternal Son, so disfigured, to the end, that whereas they had been so many times admonished, and reprov'd by the mouths of his prophets, and yet would not forsake their wickedness, they might, at the least, be moved, for very compassion, to forsake the same; beholding that divine form of our Lord and Master, so much disfigured for their sins. So that before he laid his hands upon men, but now men lay their hands upon him, which was the last refuge that was fallen upon by him to draw men from sin.

And therefore, as it hath been at all times accounted a very great wickedness to offend God, so now, after he hath taken such a form upon him to destroy sin, it is not only a great wickedness, but also a very great ingratitude, and horrible cruelty to offend him with any sin.

If thou wilt continue in the contemplation of this point (besides that thou mayest learn hereby to avoid and abhor sin) thou mayest also take great courage to put thy trust in God, by considering this lamentable form of our Lord; the which, as it is of great force to move the hearts of men, so it hath no less force, but rather much more to move God.

And therefore thou must think, that in the same dismal form that he was presented before the furious band, the very same he presented now before the divine eyes of his most pitiful, merciful, and loving Father, so fresh, and in such bleeding a manner, as it was that very same day.

Now, what image and form can there be of greater efficacy to pacify the eyes of the heavenly Parent, than the pale and wane countenance (so much disfigured) of his eternal Son? This is the golden propitiatory, this is
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the Rainbow of divers colours, placed among the clouds of heaven, with the sight of which the eternal God is pacified. With this were his eyes fed, with this was his justice satisfied; here was his honour restored.

Inform me now (O thou weak and doubtful man) if the form of our Lord was such at that time, that it was able (as the judge truly believed) to soften the cruel looks of such enemies; how much more is it able, to pacify the eyes of thy divine, merciful and heavenly Parent? Especially considering, that whatsoever our Lord endured there was for his honour, and under his obedience. (*Phil. ii. 8.*)

Now, then compare eyes with eyes, person with person, and thou shalt see how much more thou art assured of the mercy of thy heavenly Father, by presenting to him the mournful form of our Lord; than *Pilate* was of the mercy of the *Jews* when he presented our Lord (in this lamentable condition) unto them. Now then, in all thy prayers and temptations, take this Saviour for shield and buckler, set him between thee and God, and presenting him before his divine glory and majesty, say unto him, "Behold the man." I have here (O my God) the man, whom thou hast so many years sought for, to be a Mediator betwixt thee and sinful men, I have here the man whose righteousness is such, that it answers thy justice in all points, I have here the man, who is so much punished as the wickedness of our sins demands.

Now, then (O my God) look graciously upon us, I humbly intreat thee; and that thou mayest have pity and compassion upon us, fix thine eyes upon the merits of Christ thine eternal Son. And thou (O my Redeemer) cease not, I intreat thee, to present thyself before the eyes of thy heavenly Parent in our behalf. And, for so much as thy love towards us was so great, that thou would willingly offer up thy body to the cruel tormentors for
our

our sakes, vouchsafe (O my Redeemer) to present it to thy heavenly Father with the same love, intreating him, that it may please him for thy sake, to blot out all our sins, and seal them with that broad seal of heaven, which hell and earth will never unseal again,

How Christ carried his Cross.

NOW, when *Pilate* the *Roman* governor saw, that all these extreme punishments that had been so cruelly inflicted upon that innocent Lamb, were not able to mitigate the rage of his fierce enemies, he entered immediately into the judgment-hall, and sat down on his tribunal seat, to give final sentence in that cause.

The cross was in the mean time prepared and made ready at the gate, and that dismal banner was lifted up on high in the air, which threatened the terror of a cruel death to our Lord and Master. So when that sentence was published, although it was of itself both unjust and cruel, yet his enemies added another cruelty unto it; viz. they laid upon his tender shoulders (that were so pitifully rent and torn with whips and scourges) the heavy tree of the cross. All which, notwithstanding, our Lord and Master, refused not to carry that heavy load (on which all our sins were laid) but embraced the same with an unspeakable love and obedience, for the very love which he bears towards us. And so he went on his way as another true *Isaac* *Gen. xxii. 6.* with the cross upon his shoulders, to the place of his sacrifice.

The carriage was divided between two; the Son carried the wood and the body that should be sacrificed, and the Father carried the fire and the knife, with

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which

which the sacrifice should be made. For indeed it was the fire of love which he bare towards mankind, and sharp knife of the divine justice, that put the Son of God upon the cross. These two virtues contended together within God's breast, each one demanding his right.

Love requested of him to pardon mankind, and justice required that sinners might be punished. Wherefore, to the end that men might be pardoned, and sin punished, a mean was found out, that an innocent (*viz.* the eternal Son of God) should die for men.

This was the fire and knife, that the Patriarch *Abraham* carried in his hands to sacrifice his Son. For it was the love of our salvation, and the zeal of justice, that caused God to offer up his eternal and well beloved Son upon the cross

T H E

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THE
TWELFTH
MEDITATION.

Upon the seven Words which our
Lord spake upon the Cross.

MATTHEW xxvii. 33.

“AND when they were come to a place called
“*Galgotha*, that is to say, the place of a scull.
“ver. 34. They gave him vinegar to drink,
“mingled with gall: and when he had tasted thereof,
“he would not drink. *Mark* xv. 27. And with him
“they crucify two thieves; the one on his right hand,
T t 2 “and

“ and the other on his left. ver. 28. And the scripture
 “ was fulfilled which saith, and he was numbered with
 “ the transgressors. *John* xix 19. And *Pilate* wrote a
 “ title, and put it on the cross. And the writing
 “ was, Jesus of Nazareth, the king of the *Jews*. ver.
 “ 20. This title then read many of the *Jews*; for the
 “ place where Jesus was crucified was nigh to the city :
 “ and it was written in Hebrew, and Greek, and
 “ Latin ver. 21. Then said the chief Priests of the
 “ *Jews* to *Pilate* write not, the king of the *Jews*; but
 “ that he said I am king of the *Jews*. ver. 22. *Pilate*
 “ answered, what I have written, I have written. ver.
 “ 23. Then the soldiers, when they had crucified Jesus,
 “ took his garments (and made four parts, to every
 “ soldier a part) and also his coat : now the coat was
 “ without seam, woven from the top throughout. ver.
 “ 24. They said therefore among themselves, let us not
 “ rent it, but cast lots for it, whose it shall be : that
 “ the scripture might be fulfilled which saith, they
 “ parted my raiment among them, and for my vesture
 “ they did cast lots. These things therefore the soldi-
 “ ers did. *Matth* xxvii 39. And they that passed by
 “ reviled him, wagging their heads, ver. 40. And
 “ saying, Thou that destroyest the temple, and buildest
 “ it in three days, save thyself : if thou be the Son of
 “ God, come down from the cross. ver. 41. Likewise
 “ also the chief priests, mocking him, with the scribes
 “ and elders, said, ver. 42. He saved others, himself
 “ he cannot save : if he be the king of *Israel* let him
 “ now come down from the cross, and we will believe
 “ him. ver. 43. He trusted in God; let him deliver
 “ him now if he will have him : for he said, I am the
 “ Son of God. ver. 44. The thieves also, which were
 “ crucified with him, cast the same in his teeth. *Luke*
 “ xxiii. 34. Then said Jesus, Father, forgive them :
 “ for they know not what they do. ver. 39. And one
 “ of the malefactors, which were hanged, railed on
 “ him,

" him, saying, If thou be Christ, save thyself and us.
 " ver. 40. But the other answering rebuked him,
 " saying, Doeſt thou not fear God, ſeeing thou art in the
 " ſame condemnation? ver. 41. And we indeed juſtly;
 " for we receive the due reward of our deeds; but
 " this man hath done nothing amiſs. ver. 42. And
 " he ſaid unto Jeſus, Lord, remember me when thou
 " comeſt into thy kingdom. ver. 43. And Jeſus ſaid
 " unto him, Verily, I ſay unto thee, to-day ſhalt thou be
 " with me in *Paradiſe*. *John* xix. 25. Now there
 " ſtood by the croſs of Jeſus his mother, and his mother's
 " ſiſter, Mary the wife of *Cleophas*, and *Mary Magda-*
 " *lene*. ver. 26. When Jeſus therefore ſaw his mother,
 " and the diſciple ſtanding by whom he loved, he ſaith
 " unto his mother, Woman, Behold thy ſon, ver. 27.
 " Then ſaith he to the diſciple, Behold thy mother.
 " And from that hour that diſciple took her unto his
 " own home, *Matth* xxvii. 46. And about the ninth
 " hour, Jeſus cried with a loud voice, ſaying *Eli, Eli,*
 " *Lamma Sabachthani?* that is to ſay, My God, my
 " God, why haſt thou forſaken me? ver. 47. Some
 " of them that ſtood there, when they heard that, ſaid,
 " This man calleth for *Elias*. ver. 49. The reſt ſaid,
 " Let be, let us ſee whether *Elias* will come to ſave
 " him. *John* xix. 28. After this Jeſus, knowing that
 " all things were now accompliſhed, that the ſcripture
 " might be fulfilled, ſaith, I thiſt. ver. 29. Now there
 " was ſet a veſſel full of vinegar; and they filled a
 " ſponge with vinegar, and put it upon hyſſop, and put
 " it to his mouth. ver. 30. When Jeſus therefore had
 " received the vinegar, he ſaid, It is finiſhed. *Luke*
 " xxiii. 46. And when Jeſus had cried with a loud
 " voice, he ſaid, Father, into thy hand I commend my
 " ſpirit. *Mark* xv. 33. And when the ſixth hour was
 " come, there was darkneſs over the whole land until
 " the ninth hour. ver. 38. And the vail of the temple
 " was rent in twain, from the top to the bottom.

" *Matth.*

“ *Matth.* xxvii. 51. And the earth did quake, and the
 “ rocks rent. ver. 52. And the graves were opened,
 “ and many bodies of saints, which slept, arose. *Mark*
 “ xv. 40. There were also women looking on afar off,
 “ among whom was *Mary Magdalene*, and *Mary* the
 “ mother of *James* the less, and of *Joses*, and *Salome*;
 “ ver. 41. Who also, when he was in *Galilee*, followed
 “ him, and ministred unto him; and many other
 “ women which came up with him unto *Jerusalem*.

Meditations on these Points of Scripture above quoted.

WE are come, (O my soul) to the holy mount
Calvary, and we are now arrived at the head of
 the mystery of our redemption.

O how wonderful is this place. Truly this is the
 house of God, the gate of heaven, the land of promise,
 and the place of eternal salvation.

Here is planted the tree of life: here is planted that
 mystical ladder that *Jacob* saw, *Gen.* xxviii. 12. which
 joined heaven and earth, whereby the angels do de-
 scend unto men, and men do ascend unto God. This
 (O my soul) is a place of prayer, and herein thou
 oughtest to adore and bless the Lord, and to give
 humble and hearty thanks, for this his high and excel-
 lent benefit, saying thus unto him, We worship and
 adore Thee, (O our Redeemer) and we bless thy holy
 Name, forsomuch as thou hast redeemed the world.

Thanks

Thanks be unto thee (O my lovely Husband) that thou hast thus loved us, and washed away our sins with thy precious blood, and hast offered thyself upon the cross for us, to the end, that with the sweet savour of this noble sacrifice, enkindled with the fire of thy fervent love, thou mightest satisfy and appease the wrath of God.

Blessed be Thou therefore, for ever and ever, which art the Saviour of the world; the reconciler of mankind; the triumphant conqueror of hell; the vanquisher of the devil; the author of life; the destroyer of death; and redeemer of them that were in darkness, and the shadow of death.

"Ho every one that thirsteth, Come ye to the waters,
"and he that hath no money; come ye buy and eat;
"yea, come, buy wine and milk without money, and
"without price." [*Isa. lv. 1.*] Ye that desire the water of life, this is that mystical rock that *Moses* struck with his rod in the wilderness; (*Exod. xvii. 6.*) out of the which sprang water in great abundance to satisfy the thirst of his afflicted people. Ye that desire peace and amity with God, know ye that this is that rock, which the patriarch *Jacob* anointed with oil, *Gen. xxxv. 14.* And erected up for a title of peace and amity between God and men. Ye that are desirous of oil to cure your wounds, this is that good *Samaritan*, that poureth in abundance. Ye that desire wine to refresh your fainting hearts, this is that cluster of grapes, that was brought out of the land of promise, *Num. xiii. 24.* Into this vale of tears, which is now pressed out for the purpose. Ye that desire the oil of God's grace, know ye also, that this is that precious vessel of the widow of *Elisba's* (*2 Kings iv. 6.*) full of oil, with which we must all pay our debts; and albeit the vessel seems very little to serve so many, yet look not to the quantity, but to the quality and virtue thereof; which is certainly
so

so great, that so long as there be vessels to fill, so long will the vein of this sacred liquor run without ceasing.

If you require a sufficient sacrifice, he is that true *Isaac*, going willingly to the place of sacrifice.

Upon the Benefits of CHRIST's Passion.

AWAKE I pray thee now (O my soul) and begin to contemplate upon the benefit of the passion of Christ, by the fruit of which, the hurt of that poisoned fruit is redressed, which the forbidden tree caused unto us, through the offence of the first *Adam*; as the bridegroom hath told his spouse in these words, saying, "I raised thee up under the apple-tree: there thy mother brought thee forth, there she brought thee forth that bare thee." (*Cant. viii. 5.*) Consider then, how when our Lord came to this place, his cruel enemies (to make his death the more reproachful) stripped him of all his apparel, even to the innermost garment, which was wholly woven throughout without any seam. Behold now with what meekness this innocent and gentle Lamb suffered himself to be disrobed of his garments, without opening his mouth, or speaking so much as one word against them that handled him with such cruelty, but shewed himself rather very willing and ready to be spoiled of his robes, and to remain naked to the shew of the world, to the intent that the nakedness of such as had (through sin) lost the garments of, innocency and grace received, might be covered after a better manner, than with the leaves of the fig-tree. (*Gen. iii. 7.*) But on their part (without all doubt) an
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argument of unmercifulness, as we are informed by the words of saint *Luke*, when he says, "He delivered *Jesus* to their will." (*Luke* xxiii. 25.) Thou seest now [O my soul] how he that clotheth the heavens with clouds, adorneth the fields with flowers, and giveth raiment to every living creature, is here by his cruel enemies, spoiled of his own garments. Whereby it appears, that our Lord, in the whole course of his life, gave unto us many examples of bearing poverty, yet at his death he gave us a most perfect pattern of his virtue; forsomuch as at that time, he had not whereon to lay his head, nor wherewith to cover his body; giving us to understand, that he had not taken any thing of this world to cleave to him, our sins only excepted, which were the cause of all his troubles and agonies.

So then (O my soul) learn I intreat thee, to imitate thy Lord and Master herein, and despise all such passing vanities as this vain and sinful world offers unto thee. Learn also (O my Soul) to be merciful unto the needy, seeing that my Lord was so merciful, that he might have compassion upon thee. For what heart can be so merciful that will not rend in sunder with sorrow and grief, seeing that the very stones of the temple rent in pieces at the time when our Lord suffered? Methinks I see that wound that the soldier made with his spear, trinkling down with blood, and lo the earth is all dyed with that precious blood, which crieth better things than that of *Abel*, for his blood cried for vengeance against the murderer, but this precious blood of thine (O my Redeemer) cries pardon for sinners. Two crosses were prepared for thee (O my Lord) one for the body, and another for thy soul; the one of passion, the other of compassion.

Surely the fire shall naturally wax cold, and the water hot, before I shall forget this unspeakable love which thou bearest unto the Church thy spouse.

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" Tell

“ Tell me, O thou whom my soul loveth, Where thou
 “ feedst, where thou makest thy flock to rest at noon.”
 (*Cant. i. 7.*) Again (O my soul) learn to arm thyself
 with patience, and that by the example of thy Lord,
 for thou art sick of impatience, and he is that fruitful
 tree, fit for thee to feed upon, whose leaves are good for
 the healing of the nations.

Sometimes I have said and purposed with my heart :
 That I will never fall out, or be angry again with any
 man : I will surely keep peace with all persons ; and
 therefore I think it good for me, to avoid all company,
 thereby to eschew all occasions of trouble, contention and
 anger.

But now (O my Redeemer) I understand my weak-
 ness in this point, for to shun company, is not a mean
 to subdue anger, but rather to hide and cover mine own
 imperfection.

And therefore I will from henceforth carry over with
 me, a mind ready prepared to live, not only with the
 good, but even with the wicked also, and to keep peace
 with such choleric, wayward, and froward persons as
 do even abhor peace. Thus I purpose to do from
 henceforth : grant me thy grace therefore, O God, that
 I may duly accomplish this intent : If other men shall
 take my land or goods away from me, grant me thy
 grace, O God, that I be not angry nor grieved thereat,
 seeing that thou art content to part with thy very robes
 for my sake. If they shall take my credit, honour or
 estimation from me : let not that cause to break peace
 with them, seeing I behold thee so despised, dishonour-
 ed, and contemned. If my friends and acquaintance
 shall forsake me, let me not therefore be confounded,
 seeing thou art left alone, not only of the world, but
 even of thy disciples ; yea, and for a time of thy Father
 also. And if it shall seem to me at any time that I am
 forsaken of thee, yet let me not for that lose my confi-
 dence and trust in thee, seeing thou didst not lose
 thine,

thine, but after thou had spoken these words, " My
" God, my God, why hast thou forsaken me," (*Matth.*
xxvii. 46.) Thou didst also proceed and say, " Father,
" into thy hands I commend my spirit " (*Luke xxiii. 46.*)

And now (O my soul) thou hast herewith, whom thou
mayest converse and take comfort in, thy long troubles
and pains: for, although the last troubles and agonies of
the body of our Lord were short, yet were the sorrows
and pains of his pitiful heart and soul exceeding long,
and of great continuance, considering that his whole
life was full of grief and trouble for the sins of men.



T H E
T H I R T E E N T H
M E D I T A T I O N .

Upon Christ's Satisfaction to his
Father, for the Sins of Men.

J O H N xix. 31.

“ T H E *Jews* therefore, because it was the
 “ preparation, that the bodies should not re-
 “ main on the cross on the Sabbath-day (for
 “ that Sabbath was an high day) besought *Pilate* that
 “ their legs might be broken, and that they might be
 “ taken away. ver. 32. Then came the soldiers, and
 “ brake the legs of the first, and of the other which was
 “ crucified with him. ver. 33. But when they came to
 “ *Jesus*, and saw that he was dead already, they brake
 “ not his legs. ver. 34. But one of the soldiers with
 “ a spear, pierced his side, and forthwith came there
 out

“ out blood and water. ver. 35. And he that saw it
 “ bare record, and his record is true. *Mark xv. 42.*
 “ And now when the even was come, ver. 43. *Joseph*
 “ of *Arithmathea*, an honourable counsellor, which also
 “ waited for the kingdom of God, came, and went
 “ in boldly unto *Pilate*, and craved the body of
 “ *Jesus*. ver. 44. And *Pilate* marvelled if he were
 “ already dead; and calling unto him the centurion, he
 “ asked him, whether he had been any while dead.
 “ ver. 45. And, when he knew it of the centurion, he
 “ gave the body to *Joseph*.”

John xix. 39. “ And there came also *Nicodemus*
 “ (which at the first came to *Jesus* by night) and
 “ brought a mixture of myrrh and aloes, about an hun-
 “ dred pound weight. Ver. 40. Then took they the
 “ body of *Jesus*, and wound it in linen clothes, with
 “ the spices, as the manner of the *Jews* is to bury.
 “ ver. 41. Now, in the place where he was crucified,
 “ there was a garden; and in the garden a new se-
 “ pulchre, wherein was never man yet laid. ver. 42.
 “ There laid they *Jesus* therefore because of the *Jews*
 “ preparation day; for the sepulchre was nigh at hand.
 “ *Luke xxiii. 55.* And the women also, which came
 “ with him from *Galilee*, followed after, and beheld
 “ the sepulchre, and how his body was laid. ver. 56.
 “ And they returned, and prepared spices and ointments;
 “ and rested the sabbath day, according to the com-
 “ mandment.

Meditations upon these Points of Scripture above quoted.

HITHERTO (O my soul) thou hath celebrated the death and grievous agonies of the eternal Son of God, it is now also time for thee to bethink thyself of that inestimable price of his death, that was so available in the eyes of his heavenly Father, that he did give testimony himself of it, by sending down his holy Spirit upon him, saying: "This is my beloved Son, in whom I am well pleased." *Matth. iii. 17.*

So that the wrath of God is now pacified with the sacrifice of that true *Noah*, That mild dove, which departed out of the *ark*, and is returned again, bringing along with her the signs of mercy and clemency.

Now (O my soul) thy Spouse hath cleansed thee with his precious blood, being more clear than the springs of *Hesbbon*, rejoice therefore (O my soul) and comfort thyself with this: "The winter is past, the rain is over and gone: the flowers appear on the earth, the time of the singing of birds is come, and the voice of the Turtle is heard in our land. Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rock, in the secret places of the stairs." (*Cant. ii. 11, 12, 13, 14.*) That is, in the strokes and wounds of my body. The end of his troubles is the beginning of thy joy; for methinks I see the blood running out of his side, more fresh than those golden streams which ran out of the garden of *Eden*, and watered the whole earth.

O gate

O gate of heaven! O window of paradise! O place of refuge! O tower of strength! O sanctuary of the just! O nest of clean doves! O flourishing bed of the spouse of *Solomon*! O good *Lot*, that forewarned sinful *Sodom*! O true *Noah*, that hast prepared an ark for such as desire to be saved! O fountain of everlasting water, that ascends up into life eternal! Drive me daily from sinful *Sodom*, cause me to come and sleep safely in the ark of thy sacred bosom, and to drink continually of this water of life.

Learn me (O my God) that sweet Song of thy blessed prophet:

“ For God of *Zion* hath made choice :

“ There he desires to dwell.

“ This is my rest, here still I'll stay,

“ For I do like it well.” *Psal.* cxxxii. 13. 14.

Thou madest the virgin *Mary* to be accounted blessed among women. Thine enemies confessed thee blessed, because thou camest in the name of the Lord. Thou makest so many to depart in peace as see thee to be their Saviour. And I know thou hast given the second death such a foil, that he cannot return upon thee, for thou hast been his destroyer and vanquisher.

Of Patience in Affliction, after Christ's Example.

NOW then (O my heavenly Father) since of thy infinite goodness and mercy, thou wouldest that thy blessed and eternal Son should thus suffer for our sins,
and

and take upon him all our miseries ; why wilt not thou that we also ourselves should now suffer likewise, seeing his death hath made full satisfaction unto thee in our behalf ?

Surely (O my God) I doubt not, but that thy will is, that we should suffer, not for the satisfaction of our sins, but because there is nothing in the world more acceptable unto thee, than to suffer for the love of thee ? For among all things in heaven, there is nothing more precious unto thee, than the love of our Lord : and in earth, nothing more acceptable unto thee, than the afflicted love of good men.

And again, there is no one thing in this world, that makes a more perfect shew before men, that we are just in the eyes of God, than when we are ready to suffer for his cause ; forsomuch as the trial of true love, is, to enter and endure combat for the Son of God, who endured so much for us.

And there is no proof so void of all suspicion as this is : the which cannot be made more evident that it is set forth in the example of our Lord, who, being the only begotten Son of God himself ; yet, did he never make resistance according to his mighty power. Even so shall we never discover our love towards him fully and perfectly (be our other services we do unto him never so many and great) untill we come to suffer for his sake. " For tribulation worketh patience" (*Rom. v. 3.*) and patience is the trial of virtue ; and this proof gives a hope of glory.

God in all the works of nature, hath not made any one thing that should be idle or in vain ; much less would he, that in the works of grace, his gifts should be idle or in vain, and therefore he divides to every one of his elect, the burden and charge which he must bear, according to the talent of grace which he hath received. So that here, in this short passing life, it is not to be esteemed for an argument of the greater love of God towards

wards us, if he gives us pleasure and ease, but rather if he gives us tribulation and adversity. Therefore one of the prophets says : " Thou feedest them with the bread of tears, and givest them tears to drink in great measure" (*Psal. lxxx. 5*) When *Moses* made that peace and concord between God and his people, it is said, that he dipped an Hyssop stalk in blood, and therewith he sprinkled the people : and this being done, the rest of that blood which remained, he sprinkled upon the altar.

So by this, let all those that determine to be the friends of God, understand, that their love with him, must be celebrated with the blood not only of Christ, but even of themselves also, if the matter so require, by patient suffering of adversity, even to the death; viz. " Yea, all that will live godly in Christ Jesus shall suffer persecution." *2 Tim. iii. 12*)

Our Lord in that same night that he supped with his disciples, was not content to drink alone, but gave the cup likewise to them, giving all men to understand that they must be partakers of his cross that intend to enter into his glory.

Therefore let all good Christians that suffer trouble and affliction, be of good comfort, assuring themselves that the more troubles, afflictions, imprisonments, and persecutions they suffer, the more they resemble our Lord and Master. Be of good comfort all ye Christians that are in affliction, for you are not therefore the more forsaken of God, but rather (if you have patience in your troubles) you are surely the more in his grace and favour, and more singularly and dearly beloved of him. Be of good comfort (I intreat thee) and fear not all ye Christians that are in affliction : for there is no sacrifice more acceptable unto God, than an afflicted heart ; neither is there any sign more certain of his love and favour, than patience in tribulation and trouble.

Remember how *Paul* encourages his scholar *Timothy*, not to think for fear of affliction, but patiently to at-

tend the issue, using unto him these words: "Thou
 " therefore endure hardness, as a good soldier of Je-
 " sus Christ. No man that warreth entangleth himself
 " with the affairs of this life, that he may please
 " him who hath chosen him to be a soldier. And if a
 " man also strive for masteries, yet he is not crowned,
 " except he strive lawfully." 2 Tim. ii. 3, 4, 5.

Again, the same apostle also in the *Hebrews*, useth
 these words: "For consider him that endured such
 " contradiction of sinners against himself, lest ye be
 " wearied and faint in your minds, ye have not re-
 " sisted unto blood, striving against sin. And ye have
 " forgotten the exhortation that speaketh unto you as
 " unto children, My son, despise not thou the chas-
 " tening of the Lord, nor faint when thou art rebuked
 " of him. For whom the Lord loveth he chasteneth,
 " and scourgeth every son whom he receiveth." Heb.
 xii. 3, 4, 5, 6.

So that as no man that loveth Christ, is without his
 part in his cup, so it becomes such persons, to prepare
 themselves thereunto.

And let no man be discouraged, and say, that he
 either suffers for his sins, or without sin; for howsoever
 thou suffer as a Christian, thou sufferest with Christ in
 effect; for if ye suffer for your sins (and do heartily
 repent of them) thou sufferest with the good thief; or
 if ye suffer without offence, ye ought then to take the
 more comfort, because this is to suffer with the Son of
 God himself.

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T H E

THE
FOURTEENTH
MEDITATION.

Upon Christ's Resurrection

JOHN xx. i.

“THE first day of the week cometh Mary Mag-
“ dalene early, when it was yet dark, unto
“ the sepulchre, and seeth the stone taken away
“ from the sepulchre. ver. 11. But Mary stood with-
“ out at the sepulchre, weeping: and, as she wept,
“ she stooped down, and looked into the sepulchre.
“ ver. 12. And seeth two angels in white, sitting, the
“ one at the head, and the other at the feet, where
“ the body of Jesus had lain. ver. 13. And they say
“ unto her, Woman, why weepest thou? She saith

X x 2

“ unto

“ unto them, Because they have taken away my Lord,
 “ and I know not where they have laid him. ver. 14.
 “ And, when she had thus said, she turned herself
 “ back, and saw Jesus standing, and knew not that it
 “ was Jesus. ver. 15. Jesus saith unto her, Woman,
 “ why weepest thou? Whom seekest thou? She, sup-
 “ posing him to be the gardner, saith unto him, Sir,
 “ if you have borne him hence, tell me where thou hast
 “ laid him, and I will take him away. ver. 16. Jesus
 “ saith unto her, Mary, she turned herself, and saith
 “ unto him, *Rabboni*; which is to say, Master. ver.
 “ 17. Jesus saith unto her, Touch me not: for I am
 “ not yet ascended to my Father: but go to my bre-
 “ thren and say unto them, I ascend to my Father and
 “ your Father, and to my God and your God. ver. 18.
 “ Mary Magdalene came and told the disciples, that
 “ she had seen the Lord; and that he had spoken
 “ these things unto her. ver. 19. Then the same day
 “ at evening, being the first day of the week, when
 “ the doors were shut where the disciples were assem-
 “ bled, for fear of the *Jews*, came Jesus, and stood
 “ in the midst, and saith unto them, Peace be unto
 “ you. ver. 20. And when he had so said, he shewed
 “ unto them his hands and his side; then were the
 “ disciples glad when they saw the Lord. ver. 21.
 “ Then said Jesus unto them again, Peace be unto
 “ you: as my Father hath sent me, even so send I you.
 “ ver. 22. And when he had said this, he breathed
 “ on them, and saith unto them, Receive ye the Holy
 “ Ghost. ver. 23. Whosoever sins ye remit, they
 “ are remitted unto them; and whosoever sins ye
 “ retain, they are retained. ver. 24. But *Thomas*,
 “ one of the twelve, called Didymus, was not with
 “ them when Jesus came. ver. 25. The other disciples
 “ therefore said unto him, we have seen the Lord. But
 “ he said unto them, Except I see in his hands the
 “ print of the nails, and put my finger into the print
 “ of

“ of the nails, and thrust my hand into his side, I will
 “ not believe, ver. 26 And, after eight days, again
 “ his disciples were within, and *Thomas* with them.
 “ Then came Jesus, the doors being shut, and stood
 “ in the midst, and said, Peace be unto you, ver. 27.
 “ Then saith he to *Thomas*, Reach hither thy finger,
 “ and behold my hands; and reach hither thy hand,
 “ and thrust it into my side: and be not faithless, but
 “ believing, ver. 28. And *Thomas* answered and said
 “ unto him, My Lord and my God, ver. 29. Jesus
 “ saith unto him, *Thomas*, because thou hast seen me
 “ thou hast believed: blessed are they that have not
 “ seen, and yet have believed, ver. 30. And many
 “ other signs truly did Jesus in the presence of his
 “ disciples, which are not written in this book, ver. 31.
 “ But these are written, that ye might believe that
 “ Jesus is the Christ, the Son of God, and that believ-
 “ ing ye might have life through his name.”

Meditations upon these Points of Scripture above quoted.

O my Redeemer, what meanest thou, that thou
 givest not part of thy glory unto thy holy body, that
 lies waiting for thee in the sepulchre? Thou knowest
 well (O my Redeemer) that the law which was made
 concerning the division of spoils, saith, That there
 should be given as great a portion to him, that remain-
 ed in the tents, as to him that entered into the battle;
 1 Sam. xxx. 24. So, thy holy body hath remained
 waiting for thee in the sepulchre, whilst thy sacred soul
 triumphed; make therefore an equal division of thy
 glory

glory to thy body, forsomuch as thou hast now obtained the victory.

This is that holy patriarch *Joseph*, who is now delivered out of prison, and placed next the king himself. This is that holy *Moses*, who was taken out of the waters, and out of the poor Rush-basket, and is now come to destroy all the power of king *Pharaoh*. This is that innocent *Mordecai*, who after he had put off his sackcloth and ashes, and was clothed with royal robes, overcame his enemy death, and put him to his own cross. This is that holy *Daniel*, who is now come forth of the lion's den, and hath not received any damage of the furious, hungry and ravenous beasts. This is holy *Jonahs* that was allotted to die, to deliver his company from death, who entring into the belly of that great beast, is the third day cast up again upon the sea coast.

Who is this, that being between the hungry jaws of the devouring beast, could not be eaten of her? Who is this, that was swallowed down into the bottom of the waters, and yet enjoyed the air of life? Who is this, that being sunk down into the depth of perdition, caused even death itself to serve him?

This is our glorious Redeemer, who was snatched away by that cruel beast which is never satisfied; (*viz. Death*) which after she had him in her mouth, and perceived the excellency of the prey, trembled and quaked for fear, and could not hold it. For although the earth swallowed him after he was dead, yet finding him free from all fault, she was not able to detain him in her house. For it is not the pain that makes a man guilty, but the cause, which could not be found in him.

So, truly spake that holy prophet, concerning thee (O my Redeemer) "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption." When *Jacob* had sorrowed much for his son *Joseph*, thinking that he had been dead; and tidings were brought him that he was not only alive, but

but as a second king in *Pharaoh's* common weal: the scripture informs us, that he broke out into a sudden joy, and said: "It is enough; *Joseph* my son is yet alive, I will go and see him before I die." *Gen.* xlv.

28. Even so it is enough for a true Christian, to hear that Christ was dead for our sins, and that he rose again for our justification. "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him" *1 Thes.* iv. 14.

The widow of *Nain* was glad when our Lord received her dead son. *Martha* and her sister *Mary* were comforted with the resurrection of their brother *Lazarus*. How much more ought we to rejoice in the resurrection of our Redeemer, by whom we hope to live through the endless ages of eternity in the life to come. For with this doctrine the apostle comforts the *Colossians*: "Your life (says he) is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." *Col.* iii. 3. 4.

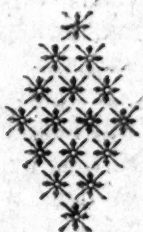
In this then we have fruit, that by the rising again of Christ, the righteous are assured of a joyful resurrection unto an endless life. For which cause the apostle saith, "But now is Christ risen from the dead, and become the first fruits of them that slept." *1 Cor.* xv. 20.

For even as a man being laid down to rest, in rising, the head listeth up itself first, and so the whole body in order: even so, Christ our head being risen beforehand, it cannot be but that we that be his members must follow. "Now, if we be dead with Christ, we believe that we shall also live with him." *Rom.* vi. 8. And our Redeemer himself useth a very plain speech, in faint *John's* gospel, in these words: "And this is the Father's will, which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." *John* vi. 39.

And though it be last, yet it is not the least commodity that we reap by the resurrection of Christ, that
he

he did not only afterward ascend up into heaven, but hath also taken with him our flesh. And by this he gives us to understand, that he intends not only to present us before his Father, but also to provide for us an abiding place there, where there are so many mansions of glory. Now (saith the true Christian) I have tasted the grace of my Lord, I will run his errands; let him send me where and on what he pleaseth.

F I N I S.



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